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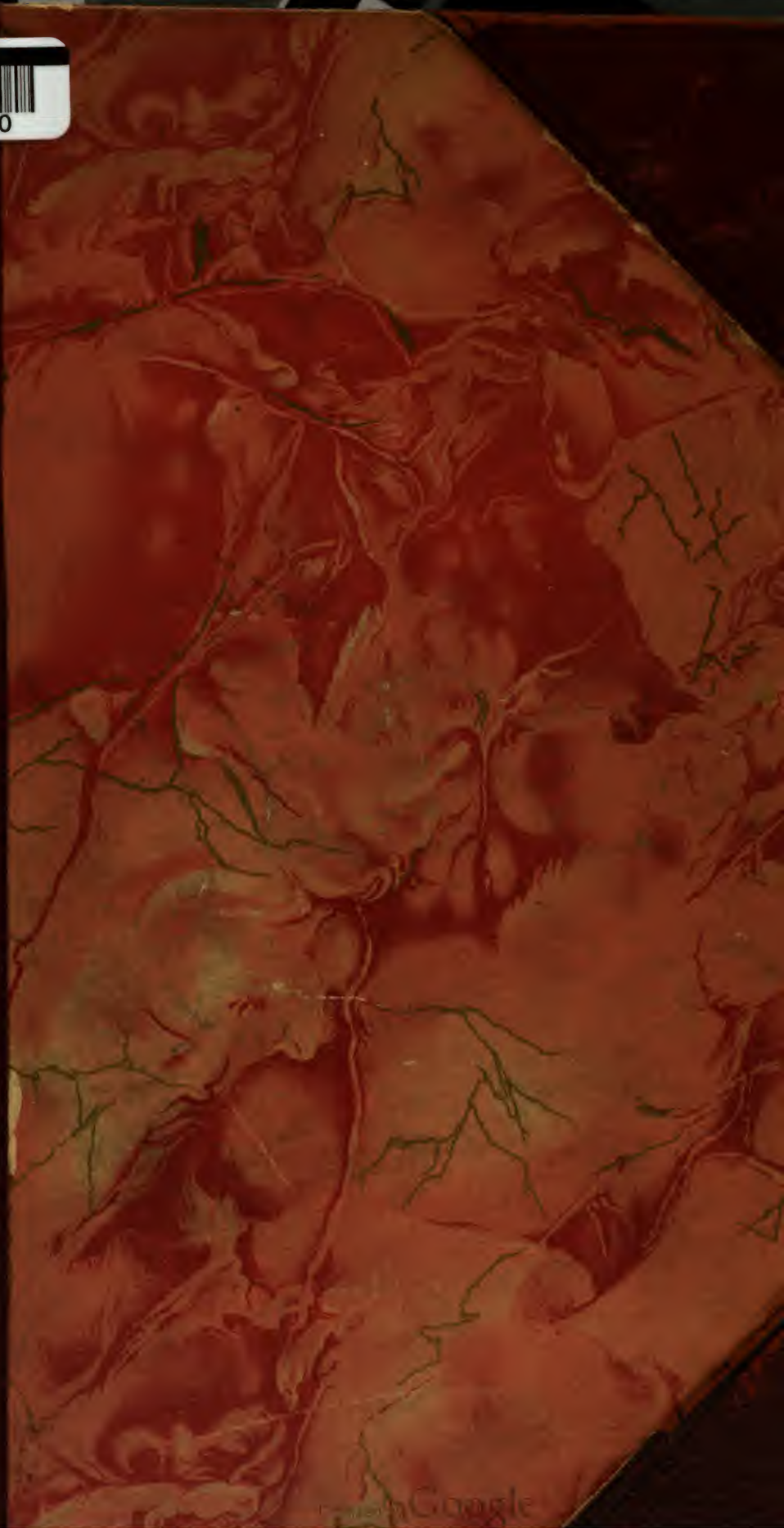
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**THE LIVES AND TIMES OF
THE POPES**

THE LIVES AND TIMES OF THE POPES

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OF THE WORLD DURING THE CHRISTIAN ERA

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LES VIES DES PAPES

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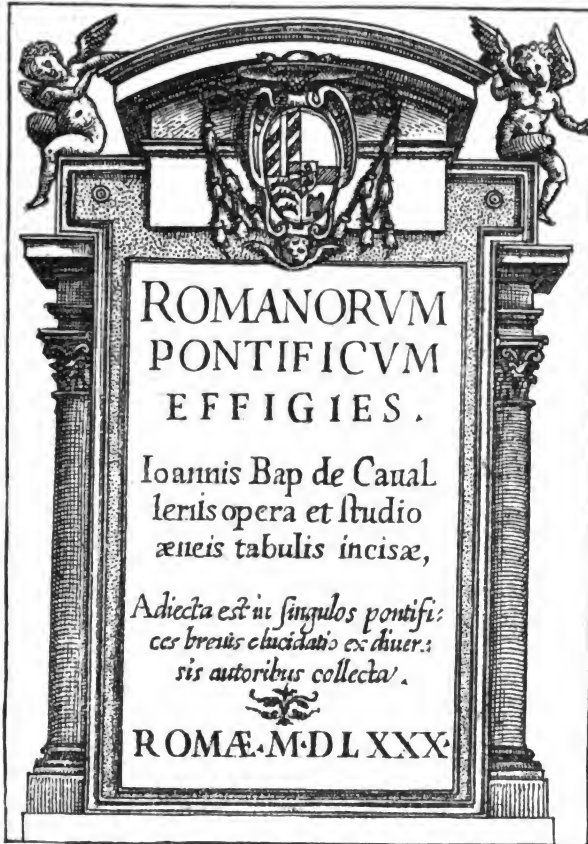
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**THE LIVES AND TIMES
OF THE POPES**



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Leo S. S. XIII.

THE LIVES AND TIMES OF THE POPES

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LEO XIII—A.D. 1878

LEO XIII was baptized Vincenzo Gioacchino Pecci, and was born March 2, 1810, in Carpineti, in the diocese of Anagni, which at that time was included in the papal territory.

The future pope was a delicate child, although his earliest years were spent in the open air, and in his young boyhood he became a daring hill-climber. Until he was eight years of age he was educated at the family home, and, being the youngest, was the favorite son of his mother. There are none of the marvellous premonitions of future greatness usually chronicled in the stories of the boyhood of famous men by their biographers to be recorded of Vincenzo Pecci, and his youthful days are, therefore, destitute of gossip of the nursery or the school-room. When he had reached his eighth year he was sent to the Jesuit college at Viterbo, whither his brother Giuseppe had preceded him. His family had always been admirers of the Society of Jesus.

It is a curious fact that one of the tutors at Viterbo of this future pope was Father Leonardo Garibaldi, renowned in

the society for his solid learning, but more celebrated for his success as a teacher. Father Garibaldi had a singularly persuasive manner and a gentle spirit, which led him to take a cheerful view of life and a charitable one of the failings of his fellow-mortals. To his teaching, it is said, at perhaps the period most critical in the formation of a boy's character, were due the gentleness of manner and fascinating sweetness of disposition which, in the days that were to come, served only to temper the decisive will and penetrating intellectual power of his pupil.

Young Pecci began, while at Viterbo, to write Latin verse, and one of his efforts, written when he was about twelve years old, was addressed to the provincial of the Jesuits, who happened, like himself, to be named Vincenzo. The boy thus addressed his venerable namesake:

Nomine Vincenti, quo tu, Pavone, vocaris,
Parvulus atque infans, Peccius ipse vocor.
Quas es virtutes magnas, Pavone, secutas,
Oh! utinam possum Peccius ipse sequi.

The name of Vincent, which thou, Pavoni, bearest, is also that bestowed on me, Pecci, a little child. Those great virtues which thou, Pavoni, practisest, may I, Pecci, also practise.

The civil administration of the pontifical city had been thoroughly reorganized when Pecci first entered Rome as a boy student. The palaces and patrician mansions were open to him, and it was evident that the family desired he should frequent them. He was placed under the guardianship of his uncle, and resided at the palace of the Marchesi Muti, one of the leaders of the papal court society. So far as the industrious pursuit of his duties permitted, he enjoyed all the attractions of the Roman court and took his share in the social reunions of the Roman nobility. He had the opportunity of

meeting many of the eminent scholars and diplomatists of other countries who, after the restoration, frequented the Eternal City, and was thus given early glimpses of the men who influenced the government of the world.

In the preceding year (1823) Leo XII had ascended the pontifical throne. One of his first acts was the recall of the Fathers of the Society of Jesus, who forty-one years before had been banished in deference to secular rulers who regarded their political and religious influence with hostility, and the Jesuits were re-established in their old Roman College.

The mother of Vincenzo died in 1824, and an uncle living in Rome took charge of him and placed him in the Roman College, where, under the best Jesuit training, he showed himself a precocious student, especially in philosophy, chemistry, and mathematics, manifesting at the same time a talent for the direction of affairs. There he continued the writing of Latin verses, the quality of which his eulogists have highly praised.

Two of his first tutors were eminent men, the Fathers Marini and Bonivicini. It was intended by his family that Vincenzo should receive a thorough education, not only in the severer sciences, but in all the studies of a lighter sort, which were sought after as accomplishments in society by the younger Roman nobility.

Father Pianciani, a nephew of Pope Leo XII, was Pecci's scientific master, and in mathematics he had the advantage of lessons from the celebrated mathematician Andrea Caraffa, also a Jesuit Father. Vincenzo distinguished himself, early in his scholastic career, in the disputations of the Roman College. These disputations were always held in Latin, and Pecci was the ablest Latinist among the students, which is high praise, indeed, when we consider that he numbered

among his contemporaries many companions who afterwards were famous for the brilliancy of their scholarship.

It is perhaps unfair to charge young Pecci with a satirical bent, for his wit and humor, of which he had a plentiful endowment, were generally tempered with kindness, but Horace was his favorite Latin poet, and in his teens Vincenzo himself became a satirist in Latin verse. His bump of veneration, however, was not so highly developed as to prevent him from making fun of his masters and other high and mighty personages in elegant couplets or quatrains.

Pecci was an enthusiastic chemist and so fond of novel experiments that much of the time devoted by the other students to necessary recreation he passed in the laboratory. When only eighteen years of age he carried away the first prize of the college in chemistry, and this over a host of not undistinguished competitors, the pupils of renowned masters. In mathematics he was scarcely less successful, for he obtained the first accessit. The prize list of the college for the year 1828 bears this testimony to the intellectual capacity of the future pope, then only eighteen years of age.

His family, as yet, had taken no definite steps to decide on his future career. There had been some talk of his entering the papal household, where, no doubt, he would in time have attained high office. His father was desirous that his promising son should not be called upon to determine his future till he had at least reached his majority, and that the days of his collegiate career should be spent in securing for him the highest intellectual equipment obtainable. But whatever may have been the ultimate paternal design, it was forestalled by Vincenzo himself. He resolved to enter on the sacerdotal life, and after his course of philosophy had been finished with *éclat*, he undertook the study of theology. He was again fortunate in obtaining the tuition of the ablest

theologians of the learned Society of Jesus. One of his masters, Father Patrizi, lived to honor his former pupil in the person of the supreme pontiff, Leo XIII.

A remarkable honor for so young a theologian was conferred on the brilliant student. Though he had hardly attained his twentieth year, he was appointed theological reader to the students of the German College at Rome. He justified the choice by the honors he won in 1830, the third year of his theological course. Having sustained a public dispute in theology, a collegiate custom in Rome, the records of his college chronicle in terms of high praise the success of "Vincentius Pecci."

Pecci had completed his theological studies at twenty-one years of age and had won for himself the degree of Doctor of Theology, a degree only obtainable by the severest examination. His early scholastic success was not, strange to say, the cause of much wonder among his companions or his teachers. Much was expected of him, and he surely justified the expectation founded on his superabundance of natural talent. Mountaineer as he was by birth, well formed, of athletic stature, delighting in physical exercise, it is yet recorded of him by one of his distinguished contemporaries that in his studies he knew not "companions, conversations, games, nor diversions. His desk was his world, the depths of science his paradise." Vincenzo Gioacchino Pecci was, in fact, thorough in everything he undertook. His studies for the priesthood were completed before he had reached the canonical age for admission to priestly orders. Other studies were, therefore, undertaken. Pecci entered that great Clementine institution, the Academy of Noble Ecclesiastics, where since its establishment the scions of noble houses entering the priesthood have been trained.

Not alone was Pecci a brilliant student of theology; he

also attended the Roman University lectures on canon and civil law, and was so conscientious in his work that he obtained the degree of Doctor in both branches of study.

While attending the lectures at the university Pecci became the companion of another distinguished churchman, the Duke Riario Sisto Sforza, afterwards Cardinal-Archbishop of Naples. The young duke was of the same age as Pecci, but not at all his equal in intellectual power. There was this similarity, however, between them: they were both unostentatiously pious, exemplary in their conduct, and enthusiastic in their devotion to the sacred calling for which they were preparing, and both were remarkable for an unswerving firmness of purpose.

Great as was the intellectual disparity between them, in their later careers both followed an identical course of policy in recognizing and insisting on the vast importance of the highest scientific and literary culture in the service of religion. Institutions having for their object the cultivation of the highest intellectual gifts in the servants of the Church were founded by both. While pursuing his studies in canon law, Pecci made the acquaintance of Cardinal Antonio Sala, who possessed great influence at the court of Gregory XVI. He also numbered on his list of friends another remarkable man, the Cardinal Prince Carlo Odescalchi, from whom he received minor orders. Through the influence of Cardinal Sala (who represented his great ability to the Holy Father while Pecci was yet in minor orders), Gregory XVI appointed him domestic prelate and referendary of the signature. Monsignor Pecci was then in his twenty-seventh year. He entered the pontifical household on the 16th of March, 1837, and on the 23d of December of the same year he was ordained priest by his friend, the Cardinal Prince Odescalchi. Cardinal Odescalchi, singularly enough, renounced the pur-

ple to join the Society of Jesus, in which his protégé had been educated for the high career on which he entered on the day of his ordination.

It did not take long for Gregory XVI, who was a keen student of human nature, to perceive Monsignor Pecci's brilliant qualities. He was sadly in lack of able civil administrators, for the condition of the Papal States was anything but reassuring. In the person of the young chamberlain, Gregory found a way out of the difficulty in which he was placed. He selected him, at the age of twenty-seven years, as apostolic delegate—or, as we should call it, lieutenant-governor—of Benevento.

Benevento was infested with brigands, and Monsignor Pecci dealt with them in a masterly fashion; also with the impecunious nobles who blackmailed them to eke out a scanty living. Pecci earned their hatred, and his encounter with one of them is embalmed in one of the classic stories of his early life. The noble threatened to go to the Vatican with his complaint. "Go, by all means," said Pecci, "but remember that to reach the Vatican you will have to pass the Castle of Sant' Angelo," at that time a papal prison.

It was but a short time before the brigands and their protectors came to the conclusion that their warfare against law and the delegate's authority was hopeless. As he was not to be trifled with, they gave up the conflict; those who hoped for promised mercy surrendered, and those who did not found no hiding-places and were captured. The people offered ovations to the papal delegate wherever he went. Pope Gregory publicly expressed his thanks for his services, and the King of Naples invited him to his court to receive from his own hands recognition of the wonders he had worked. Order restored, Monsignor Pecci's next care was its permanent preservation. He re-established an energetic civil

magistracy, reopened the courts of law, and, by dint of persistent work and arduous organization, restored civil life to the hitherto disordered province. Law and legitimate authority took the place of violence and lawlessness.

To most statesmen what was to Monsignor Pecci but a work of months merely would have been a labor of years. But it had strained all his powers, mental and physical, and he was doomed to suffer for his devotion to duty. He was seized with a serious illness, and for a time lay apparently at death's door. The news of his illness brought a sense of almost personal affliction to every home in Benevento. In every village and hamlet, in every church, constant prayers were said for his recovery.

Restoration of order in other parts of the pontifical dominions was also sorely needed, and the delegate's great success at Benevento induced the pope to entrust the work to him. Spoleto was almost as disorderly as Benevento, and to Spoleto Monsignor Pecci was sent, charged with the reorganization of law and order. The reputation he had made preceded him, and the announcement of his new commission had in itself a tranquillizing effect. On his arrival he was greeted by a popular ovation, and the nobles, whose relations with the peasantry he was specially instructed to examine, wiser in their generation than their neighbors in Benevento, presented him with an address of welcome. In response to his advice, they lent him more or less willing assistance in perfecting the administration of the law, the completion of the police system, and the removal of abuses.

He at once espoused the cause of the poor, whose oppression he found to be intolerable through the exactions of the nobles. Naturally he did not make many enthusiastic friends among his own class, but he became popular enough among the younger nobles. By the poor he was worshipped, and

gave lavishly of his means for their relief. The small landholders were in almost as sad a plight as the peasantry. They were loaded with debt and at the mercy of the money-lenders.

The delegate surprised two of this fraternity, who were especially notorious for their extortions, by an invitation to call upon him at a specified hour. They, of course, obeyed the summons, and they were cordially received; so cordially, in fact, that they became suspicious. "I have sent for you, gentlemen," said the delegate, "merely to ask you a few questions. How much does Count ——" (naming a large landholder) "owe you? You have mortgages on his lands, have you not?" The information was forthcoming. "How much did you lend him in actual cash?" was the next question. The answer disclosed the fact that they had been paid in interest about three times the amount of the advances. "Then you are usurers, gentlemen, and usury is a criminal offence. You will cancel your bonds, or be put on trial for your offence. I will give you an hour to decide which."

"That will not be sufficient," replied the delegate, as the astonished money-lenders at once offered to surrender their mortgages; "you will at once pay back to the count half of the interest you have extorted from him. He is compelled to pilfer the poor in order to pay your exorbitant demands. You are, therefore, accountable for their poverty, and you must make restitution." The usurers protested in vain. They surrendered the mortgages and paid the money, which the delegate distributed among the peasant tenants of the count to aid in restocking their farms. He caused it to be made known that thenceforward usury would be severely punished.

Monsignor Pecci went to Perugia from Spoleto, and of that place he was subsequently to become spiritual ruler.

Here he was as successful in his mission as in the other provinces.

For five years Monsignor Pecci had devoted himself strenuously to the duties of his various provincial governorships, and after the conclusion of his mission in Perugia he was marked out for higher honors from the hands of Gregory XVI.

When he was stricken with illness, and recalled from his arduous functions for much-needed rest, the hearts of his people went out to him. Their blessings were showered upon him, and on his departure his carriage was followed by crowds, whose parting with him was intensely pathetic, and remembered sadly for many a year afterwards. All classes of the inhabitants of the Perugian province united in petitioning Gregory XVI to send Monsignor Pecci back to them on his restoration to health. But Gregory had quite another distinction in store for his able administrator.

After his recovery and return to Rome no one was more surprised than Monsignor Pecci himself when he was raised to the episcopal dignity. In the consistory held on January 27, 1843, he was designated by His Holiness as Archbishop of Damietta in partibus infidelium, and his elevation became the one topic of Roman society, for the new archbishop was young—he was not yet thirty-three years of age. To be sure, it was not intended by the pontiff that he should enter on the government of any diocese or have the charge of souls. Gregory XVI only wanted a representative at the Belgian court, and wanted one who, by his birth, courtly presence, as well as by diplomatic skill, would lend dignity to the office. His choice fell on Pecci, and hence the early archbishopric.

The political situation in Belgium was then intimately connected with religious questions, so we shall not dwell on

the influence exercised by Monsignor Pecci upon the direction of politico-religious affairs. It is sufficient to mention that during his nunciature two questions of the highest importance, from the religious point of view, were raised: the question of the juries of examination, and that of the application of the law of 1842 to primary education, and with regard to these the king, seconded by Monsignor Pecci, so acted that the debates on these questions terminated to the advantage of liberty of education.

The attitude of the diplomatic corps assigned to Brussels would amply justify any criticism which might be raised by the fact that Monsignor Pecci mingled so actively in Belgian parliamentary questions. The interests of religion which the nuncio had in his keeping, especially on the political field, were at stake, and it was right that the envoy of the pope should endeavor to protect them when foreign powers, who had not the same reasons for interfering, did not hesitate to use pressure in an opposite direction.

We must not forget that the schism of the German priest at Ronge was one of the incidents which attracted the attention of Monsignor Pecci during his stay in Belgium. It is not necessary to enter into the details of the errors of the apostate, the predecessor of the Old Catholics, beyond recalling that after having, by a letter addressed to the Bishop of Treves, raised the standard of revolt against the Catholic Church and formed a sect in Germany, he sought to plant one also in Belgium. But the attempts of the apostate were of no avail, thanks to the action of the nuncio, aided by the bishops of Namur and Liège, whose dioceses seemed especially threatened. On his side, the nuncio of Bavaria, Monsignor Viale-Prela, displayed no less activity in stifling the rising revolt.

At this time Belgium served as an asylum for refugees of

all descriptions, who crowded in there from every quarter. European diplomacy was rather apprehensive about this little exaggerated hospitality, concerning which the too hospitable Belgians seemed to boast. At the moment when the celebrated conspirator Mazzini, from his residence in London, was keeping the powers on the *qui vive*, the rumor spread one day that he had suddenly transported himself to Brussels, and the Paris nuncio asked his Belgian colleague to get what information he could from the Administration for the Belgian Public Safety. Monsignor Pecci having given him the assurance that this report was unfounded, Monsignor Fornari answered him as follows: "I thank you heartily for what you tell me concerning Mazzini, and I am persuaded that the news of his arrival in Brussels is false, although it was communicated not only to me, but also to the ambassadors of Austria, of Sardinia, and of Naples, by M. Guizot, the Minister of Foreign Affairs."

Undoubtedly the one point in the discipline of the Church which especially claims the attention of the Holy See is the maintenance of observance in religious orders. These valiant soldiers are, as it were, the advance-guard of the army of Christ, and more than any other parts of this spiritual army they are under the direction of the Head of the Church Universal. It was right, therefore, that the representative of the Holy See in Belgium should occupy himself especially with what concerned the monks in that country.

The majority of the religious orders had found themselves reduced to a really precarious condition in consequence of the unfortunate times which preceded the revolution of 1830, and this state of things had decided the Holy See to put them under the direction of an apostolic vicar. The incumbent of this important office was the venerable Monsignor Corselis, an octogenarian prelate, justly esteemed for

his eminent virtues, but whose great age deprived him of the activity requisite for the material and canonical reorganization of the orders subject to his jurisdiction. Monsignor Pecci thought that he should propose to the Holy See the transference to the nunciature of the functions of the position in question. But before doing so he consulted Monsignor Fornari, as his custom was. The latter, terrified by the obstacles with which the measure proposed would meet, did not seem to favor it. The situation of the religious orders in Belgium was at this period sufficiently ill defined and gave rise to numerous difficulties with the bishops. "I think," wrote Monsignor Fornari, "that this affair is a very delicate one. Monsignor Corselis was proposed in 1834 by the united bishops as the man best fitted to fill the position of general visitor to the religious orders in Belgium, and he is, indeed, a prelate well known for his piety, his zeal, and his ecclesiastical knowledge."

The Paris nuncio, however, adds what follows: "Monsignor Corselis is not completely adequate for this mission. To exercise the very extensive powers entrusted to him,—which are nothing less than those of all generals of orders, so that in Belgium he is the pope of the monks, the nuncio himself having nothing to do with them,—there would be need of a man of profound wisdom, of great energy and extreme force of character; . . . but it would be a continual war, whence would spring serious disorder. . . . When the congregation of bishops and monks wrote me that five abbeys of Austin Friars had asked to have me as their general, and when they urged my consent, knowing the importance of the matter, the responsibility which they wished to impose upon me, and above all my insufficiency, I preferred not to answer, and so things remained as they were."

We know that if Monsignor Fornari dreaded that this

question of religious orders, so important nevertheless to the weal of the Church, should be approached, and if he feared to raise conflicts with the bishops as to jurisdiction, Monsignor Pecci, for his part, considered the necessity of re-establishing the religious orders on a strictly canonical footing, the only way of making them prosper. He disregarded the counsels of an adviser whom he otherwise greatly respected, and solicited the necessary assistance from the Holy See. Having obtained it, he called together the chapters of the different orders, and visited in person several of the ancient abbeys. It is hardly necessary to say that these visits reanimated the zeal of the monks and produced happy results. These results were attained in the most peaceful manner imaginable, and there was no trace of the conflicts of authority and of the divisions which Monsignor Fornari anticipated. Thus the nuncio of Brussels showed himself, indeed, to be the "man of profound wisdom, of great energy and extreme force of character," whom Monsignor Fornari required to carry the matter through successfully. It was conducted with as much gentleness and forethought as energy, and no one had any complaint to make about it.

In 1845 the nomination of Monsignor Pecci to the bishopric of Perugia by Pope Gregory XVI forced him to abandon the diplomatic career, which would have led him finally to the cardinalate. To be sent to Perugia did not, at that time, seem to him an advancement; but Gregory XVI took care to give this transference its real character, declaring that he considered it a promotion to a nunciature of the first class, that is, as opening to the Bishop of Perugia the door of the Sacred College. Here is how Monsignor Fornari expressed himself on the subject: "I received yesterday your kind letter of the 5th, in which you tell me of your promotion to the bishopric of Perugia. The assurance which is given you that this transference will be considered as passing to a

nunciature of the first class may, indeed, be called a promotion; and it is certainly honoring to you, because it is due to the eagerness of a worthy population, whose request the Holy Father has not wished to refuse, while at the same time desiring that nothing should interfere with your career."

It is interesting to give the impressions of Monsignor Pecci upon his appointment to the bishopric of Perugia. Pope Gregory XVI, after having received the petitions of the magistrate of this town, who asked that the former delegate be made bishop, questioned a Perugian prelate, Monsignor Spinelli Antimori, auditor of the Rota, on the subject. He warmly supported his fellow-citizens. Having learned of this, Monsignor Pecci sent him the following letter:

"My Greatly Venerated Lord and Very Esteemed Friend:

"An indisposition from which I have suffered during the past month has prevented me from replying, as I would have wished, to your excellent letter dated the month of November last. I learn from this letter, and from a document inclosed, what were the desires expressed by the magistrate of Perugia, and the steps taken by you to have me appointed to the episcopacy of your country, which is now vacant. I received at the same time the cordial expression of your joy in seeing your efforts crowned with success.

"I have been touched by these kindly and affectionate proceedings, and can no longer delay to express to you my lively and profound gratitude, thanking you most heartily for your congratulations; nevertheless, very reverend sir, to tell the truth, do you think that you have rendered your country such a great service by supporting my nomination, and can you think that it will have cause to rejoice at it?

"Will your hopes be realized, as you think? I am constrained, for my part, to tell you very sincerely that, on con-

sidering myself well, I feel only cause for fear and confusion. What you tell me is merely the result of your good will and your friendship for me, and, although your wish to do good to Perugia may be lively and eager, ah! how I fear that the weakness of my powers may render this wish barren and unfruitful! All my trust is in God, and this pious thought, which is my support, encourages me to ask from Heaven all the gifts which are wanting in me, and by the aid of which one may hope to obtain useful results, even from a weak and paltry instrument.

"The boarding-school which they are about to erect will certainly be the object of my first attention, and, seconded by the excellent magistrate, I have great confidence that we shall successfully complete a work which has been long wished for, which will be an ornament to the town and a great advantage to religion.

"I hear that they are awaiting my arrival at Perugia with impatience. For my part, I do not wish to delay; but the winter season must be considered, as well as the necessity I am under of awaiting the arrival of my successor in Belgium. If you should happen to see Monsignor di San Marzano, urge him to hasten his departure.

"I beg you to represent me to the magistrate of Perugia, and to express to him my feelings of respect and lasting affection. Accept my best wishes for all prosperity in the year which is beginning and for many more of them, and accept also the expression of the feelings of profound esteem and sincere friendship with which I have the honor to call myself, very reverend sir,

"Your very devoted and very humble servant and friend,

"Joachim, Archbishop of Damietta,

"Bishop of Perugia.

"Brussels, 16th of January, 1846."

Accompanied by the regrets of the king, the clergy, and the people, he betook himself to Perugia, called by the eager wishes of a people whom he had not long since governed, and whose voice bore him to the episcopal seat in some manner as the voice of the people of Milan bore thither the prefect of that town, Saint Ambrose.

Monsignor Pecci, realizing that the moment for taking possession of his see was not yet at hand, did not wish to lose a rare opportunity for completing his diplomatic education by a journey to England and to France, and by a visit to the courts of these two countries which were then directing the politics of Europe. He remained about a month in London and was presented to Queen Victoria. At Paris, where he passed several months with Monsignor Fornari, he obtained an audience with King Louis Philippe and finally set out for Italy.

The death of Gregory XVI had just occurred when Monsignor Pecci reached Rome, and Pius IX, who was now pope, wrote to the King of Belgium in the following terms: "Monsignor Pecci, the former nuncio to Your Majesty, has placed in our hands the letter which you address to our predecessor of ever dear and regretted memory. The fine testimony which Your Majesty deigns to give Monsignor Pecci, the Bishop of Perugia, does the greatest honor to this prelate, who will in seasonable time reap the fruits of your kind offices just as if he had continued in the regular course of nunciatures."

Monsignor Pecci was not unknown to the new pope, Pius IX. At the first interview which the pontiff granted the Bishop of Perugia, he in gracious terms recalled to him this conversation: "Sir, we have already met, and we have only to renew the expressions of genuine satisfaction, which we expressed in our conversation, at all that you have done in the interests of the Church in Belgium."

The consistory of January 9, 1846, saw Monsignor Pecci elected Bishop of Perugia, and on July 26 of the same year he made his solemn entry into his episcopal town, which he was to leave only a few months before the death of Pius IX. The successor of Gregory XVI had just mounted the pontifical throne, and during the long period of his reign the Bishop of Perugia was actively engaged in the work and worries of the episcopate.

Monsignor Pecci drank largely of the cup of sorrows which afflicted the Church and the Holy Father during the unprecedented reverses of the pontificate of Pius IX, and he also shared in the consoling joys of the Church.

Amidst these trials and consolations, these defeats and triumphs, he unceasingly increased the rich store of his experience and wisdom, as well as his knowledge of the needs of the Church and of souls. Providence, who destined him to be pope, that is to say, Bishop of the Church Universal, was preparing him by the daily labors of a long and laborious episcopate to take hold with a firm and tried hand of the crook of the Supreme Pastor of the flock of Christ. This preparation was prolonged for thirty-two years. It was marked by incessant labors, often by cruel trials, and by the exercise of manifold virtues. It occupied all the prime of life and a part of the old age of Monsignor Pecci. But was this too much preparation when we consider that it gave the Church such a pope as Léo XIII?

A few words will suffice to summarize the life of the bishop. It was to be a continuous and, so to speak, heroic exercise of love toward God and toward souls. But it was not of the noisy type of heroism. To form a zealous and apostolic clergy, to bring up the young as Christians, to repress scandal, to make the truth manifest in a high degree, to point out spiritual dangers of every kind, to vindicate the

rights of the Church, to exalt the splendor of worship—these were the things which unceasingly absorbed the mind and heart of the bishop and claimed his anxious care every moment. Such was the life of Monsignor Pecci, Bishop of Perugia. And yet this period of thirty-two years, so busy, so meritorious, so useful to the Catholics of Perugia and indirectly to the Church Universal, would offer perhaps only a moderate interest to the reader were we to undertake a detailed account of it. It will be sufficient, then, to mention merely the principal facts.

The Perugians had loved and revered Monsignor Pecci as a delegate, so we may easily imagine their joy when they saw him return in the capacity of bishop. Monsignor Pecci, who, as former nuncio, preserved his title of archbishop, was received in Perugia with universal delight. Before taking possession of his see he went to prostrate himself at the sanctuary of Saint Mary of the Angels at Assisi, and it was under the auspices of Mary that he began his episcopate.

From the sanctuary at Assisi Monsignor Pecci went to the Benedictine monastery of Saint Peter near Perugia, whence he set out to make his solemn entry into his episcopal town. Clad in the pontifical garments, he rode a horse richly caparisoned in white, while over his head stretched the canopy carried by eight pupils of the seminary. At the head of the procession marched trumpeters followed by mace-bearers; and children strewed flowers before him. The canons, the clergy, the members of the seminary, the civil authorities, and the professors of the University of Perugia formed a long line which, in the midst of the public acclamations, traversed the garland-and-drapery-decked streets. Upon his arrival in the cathedral, the new pastor let his flock hear his voice for the first time as shepherd and teacher, this voice which was to suffice for the whole world (*os orbi suffi-*

ciens), but which was then reserved for the Perugians alone, and was to be consecrated to them exclusively for nearly a third of a century.

The pastoral instruction which Monsignor Pecci addressed to the clergy and people of Perugia a little while after taking possession of his office shows how well he understood his duty. It calls to mind the happy memories of his delegation, and he rejoiced at the affection displayed by all classes of people. Then he adds: "Our joy is nevertheless not exempt from fear, for a charge, very different from that which we formerly filled, has been conferred upon us, the episcopal charge, which would be dreaded to be borne even by angels. In our weakness we keep in sight the great solicitude which we shall have to display, the diligence with which we shall have to watch that this chosen part of the vine may not suffer any harm, and that in the midst of the uncertainties and difficulties of the present time our flock may not be turned aside from the path of virtue by the example and snares of thoughtless men." The pastor puts his trust in God and calls for the zealous co-operation of the different orders of clergy. Then addressing the members of his seminary he adds: "We promise to pay particular attention to your education. We shall visit the seminary frequently, we shall often ask for an account of your studies and your conduct, and we shall omit nothing which shall contribute to the prosperity of this very wise and very useful institution." Monsignor Pecci executed these resolutions, so full of the real pastoral spirit, to the letter.

Monsignor Pecci had become thoroughly familiar with the position in which the Church finds itself in modern times, through the various offices which he had held up to this time, and especially during his nunciature in Belgium. He had seen many seduced by the promises of a science which, in-

toxicated by its triumphs, wished, like the serpent of Eden, to persuade man that science is God, and to make him find in reason alone the moral guide for his actions. While deploring these tendencies, the Bishop of Perugia understood that the most efficacious means of opposing them was to form a clergy which by its intelligence and virtue might be equal to all the needs of modern times, and capable of defending the immortal truths, confided to the custody of the Catholic Church at whatever point they might be attacked. Hence we see Monsignor Pecci endeavoring to make the Perugian seminary a home of science and virtue. During the course of his episcopate he did not cease to work toward this lofty end, and he succeeded in endowing his diocese with a clergy remarkable for piety and regularity as well as for doctrine. In 1848 he rearranged the rules and program of his seminary upon a new basis. In 1859 he established the Academy of Saint Thomas, intended for clergymen who wished to master thoroughly the philosophic and theological doctrines of the "Angel of the Schools."

A brother of the archbishop, the Abbé Joseph Pecci, who, in consequence of the dispersion of the Society of Jesus in 1848, had entered the ranks of the secular clergy and had accepted the chair of philosophy in the Perugian seminary, was the soul of the reorganization of philosophical studies in the diocese of Perugia.

The need of our time with regard to the education of priests impressed the Bishop of Perugia more and more, and in 1872 he introduced new modifications into the program of clerical studies. By costly restorations, by new buildings, and by giving up a part of his episcopal palace for the use of the seminary, he made the seminary large enough for the proper education of the young clergy. Such was the importance attached to this excellent work by Monsignor Pecci

that it was not sufficient for him to have provided for it by the general means which we have just enumerated; his own personal action seemed to him necessary, and he thought it not derogatory to his dignity to inform himself in person as to the progress of the young students. It was this same solicitude which induced him to publish for the use of his seminary pupils a charming and sound little treatise on Humility, the foundation of all the virtues.

The progress made by the young people in their studies was of no less lively interest to the Bishop of Perugia. He spared nothing to maintain among them the necessary stimulus of emulation. He frequently attended the examinations of the pupils and organized literary and scientific meetings at which he presided and to which he invited celebrated professors, scientists, and bishops.

The celebration of worship and the good maintenance of the churches were matters of ardent zeal for Monsignor Pecci. He ordered important restorations made in his own cathedral, and had it decorated with paintings. He raised near Perugia, at the Ponte della Pietra, a sanctuary dedicated to Our Lady of Mercy, where the devotion of the faithful was encouraged by numerous indulgences, especially in the year 1859. Thirty-six new churches were built during his episcopate, and the construction of ten others was decided upon when he had to betake himself to Rome, to say nothing of the restoration and enlargement of many others.

The many instances of the archbishop's zeal in arousing the piety of the faithful by means of the congregations and pious societies which he established everywhere would take too long to enumerate in detail, but we may recall that in 1872 he consecrated his diocese to the Sacred Heart, kindling in this solemn act the great devotion reserved by the Lord for our times of misfortune.

Monsignor Pecci directed his care to the suffering members among his people, the poor and the sick; and the Hospital of Saint Mary of Mercy always received a large share of his benefits. In 1854, when his people were afflicted with a famine, he came generously to their aid. Reducing his own expenses to the absolutely necessary, the archbishop established in his house a free kitchen and a daily distribution of provisions. At the same time he instituted a committee of charity and reminded his parishioners that "it is in moments of public misfortune that Christian charity manifests itself especially; then, not content with giving what is superfluous, it limits the desires and diminishes the expenses of our ordinary life to give aid to extraordinary necessities."

The extraordinary sacrifices which Monsignor Pecci had imposed upon himself passed with the famine in 1854, but the permanent needs of the diocese did not cease to occupy the charity of the zealous pastor. Let it be said to the honor of Belgium that it was in this country that he sought for the most devoted assistants in his well-doing. The Brothers of Mercy, as a result of arrangements between Monsignor de Mérode and Monsignor Pecci, came to assume the direction of the orphanage for boys, which had been entirely reorganized; and the Sisters of Providence of Champion were entrusted with the care of two institutions founded by him, one for the care of neglected young girls, the other for the penitent. Let us further mention among his works of charity the erection of the magnificent boarding-school of Saint Anne for young girls of families of easy circumstances, with a school annexed for the children of the people; the work of the Gardens of Saint Philip of Neri, a kind of benefice for boys; the establishment for incurable women; the work of the exemption from the army of young ecclesiastics; and, finally, an association under the protection of Saint Joachim

for the support of needy priests. None of the necessities of the clergy nor of the people escaped the watchful charity of the excellent prelate.

The design of Gregory XVI to call Archbishop Pecci to the Sacred College was fulfilled by Pius IX in 1853. At the consistory held on December 19, when he was assigned to the Church of Saint Chrysogonus, the cardinal's hat was conferred upon him with state ceremony by the pontiff himself, and, as usual, the diplomatists accredited to the Holy See, the nobility of Rome and the Papal States, and the most distinguished strangers then in the Eternal City attended the function.

It goes without saying that his beloved Perugians and the population of the Marches generally were beside themselves with joy at the enrolment of their saintly but energetic bishop among the princes of the Church. A deputation of Umbrian notabilities was sent to Rome to thank Pope Pius for the honor done to the people over whom the new cardinal ruled in the direction of their Catholic life, and to escort him to Perugia. He selected Sunday, February 26, 1854, the feast of Saint Anne, for his entry into his diocese and his public reception. Tens of thousands of Umbrian peasants flocked into the ancient city; all the religious orders, as well as the nobility and the religious associations, were represented in the vast congregation. The bishops of the province were there, and a feast of ecclesiastical splendor, begun by the celebration of High Mass, with the cardinal as celebrant, and ending in the evening with the *Te Deum*, was held, lasting the whole day. It was a sight which could only have been presented in artistic Italy and in picturesque Perugia.

But these days of peace and prosperity were soon to be succeeded by days of bloody strife and of mortal agony. For a long time the illicit secret societies had determined

upon the fall of the temporal power, this bulwark of the spiritual power of the Church. To prepare the minds of men for it, the leaders made Europe resound with complaints and charges against the pontifical government, while secret societies were spreading throughout the Papal States. They selected especially the Romagnas as the field for their teachings, calculating with infernal skill that the people of these districts, naturally independent and fault-finding, separated from the metropolis by distance as well as by the Apennine ranges, would be the easiest to detach from their lawful sovereign. Thus were spread broadcast at home disaffection and discontent, and abroad the fiction of oppression and misery of which the populations subject to the paternal sway of the Holy See were said to be victims.

In spite of the fact that the story rested on falsehood, Pius IX wished to find out for himself what was the real state of affairs, and to show the world what were the real feelings of his people. With this end in view, he undertook in May, 1857, a journey into the different provinces of his States. This journey was one long triumph, and he was thereby able to prove the love of the people for their sovereign, and the generally satisfactory state of all that related to the administration and to the public prosperity.

The Cardinal-Archbishop of Perugia was singularly honored, for during the course of the journey Pius stopped four days in the episcopal palace, and enjoyed the splendor which was similar to that formerly displayed by the apostolic delegate at the time of the visit of Gregory XVI to the capital of Umbria. During his stay the pontiff gave the cardinal repeated signs of the greatest good will.

The keen watchfulness of the Bishop of Perugia had not overlooked the work of the sects in the Papal States. He followed its progress with anxiety. As early as 1846 he had

interposed between the overexcited people, who had taken up arms (demanding the deliverance of those detained in the prisons), and the pontifical troops, who had determined to oppose them by force; and, thanks to his interposition, the disturbance was calmed. In 1849 the Garibaldians, having become masters of Perugia after the taking of Rome by the French army, committed great excesses there, and the Austrians, under the orders of the Prince de Lichtenstein, were advancing to occupy the town. Monsignor Pecci, fearing the effects which this foreign intervention might have produced upon the people, betook himself to the Austrian camp, and persuaded the commandant to renounce his project. Perugia saw the pontifical government established without bloodshed, and enjoyed for several years the benefits of order and of peace.

Through the disturbances of 1848 Pius IX was led to urge the ecclesiastical authorities to devise some means to prevent the return of similar convulsions and some cure for the causes of a moral or religious disorder which might have provoked them. The bishops of Umbria, in a meeting at Spoleto in 1849, concerned themselves in common, according to the wish of the Holy Father, with the religious interests of their respective dioceses, especially from the point of view which we have just indicated, and, by unanimous decision, they entrusted to Monsignor Pecci the charge of drawing up the acts of this kind of provincial council. On his return to his diocese, the Bishop of Perugia occupied himself with this delicate work. The acts of the council of the bishops at Spoleto had a considerable influence. These acts, drawn up under a government which, so far as possible, maintains Christian institutions in society, bear witness to the wise and enlightened minds of the authors. While insisting strongly on the preservation of the laws which pro-

tected religion, and while begging the pontifical government to see to their strict execution, the Fathers of Spoleto show themselves very much concerned about the needs of the new times in the matter of the press, of education, of ecclesiastical reform, and other matters of importance. We clearly see in this movement the progressive mind of Monsignor Pecci and should credit him with the important part which he played in the opportune decisions of the episcopacy of Umbria.

But the temporary quietude was soon to pass. The signal for an attack on the temporal power was sounded by the Italian war begun and ended in the first months of 1859. After the hosanna the crucifixion; after the triumphal journey through the Romagnas, the invasion of these same provinces and their shameful defection, long prepared for by the underhand work of the societies. The authorities, taken by surprise, did not attempt resistance, and the revolution triumphed.

A troop of factionists, supported by the revolutionists of Tuscany, took possession of Perugia. The government of the pope had to resolve on a vigorous course of action to restore confidence to the good citizens, and check the progress of the revolution, which was deriving its strength from the weakness of the authorities and from the terror displayed by the men who were supposed to keep order, rather than from the support of the people. One single Swiss regiment sent from Rome was all that was necessary to retake the city by assault and to re-establish quiet there. The revolutionaries, furious at seeing their designs thwarted, give to this necessary act of repression the name of "massacre of Perugia." These were the same revolutionaries who later wished to have thousands of Neapolitans massacred by the troops of Piedmont joined to the French regiments recruited

in Hungary, and to bombard Palermo, which had revolted against the Piedmontese usurpation. An Italian and Catholic biographer of Leo XIII writes with regard to the massacre of Perugia: "It is true that in this circumstance the Swiss committed many excesses and conducted themselves barbarously; if, instead of these undisciplined and intractable soldiers, they had employed French soldiers to repress the insurrection, the massacre of Perugia would not have furnished to the enemies of the pope so many opportunities of vilifying him, for the very good reason that this massacre would not have been committed."

Two letters of Abbé Joseph Pecci contradict this view of things. In the one, which is dated May 20, 1859, is the following passage: "The Swiss troops, having come from Rome, entered Perugia victoriously; . . . but they showed much courage and skill. At present the town is quite calm and busy." In the second letter, dated June 27, Professor Pecci advises his brother John Baptist not to believe the lies spread abroad by the newspapers: ". . . The truth is that the Swiss troops, not finding any rebels in the streets and receiving shots from the windows of houses where the rebels were concealed, burst into these houses, but they did nothing where they did not meet with any resistance. The presence of women and children even saved the lives of several rebels. The troops were certainly very much excited, but the captains were able to hold them in check, and there was nothing to be deplored in the houses where the rebels did not open fire."

The remaining Papal States received a moment's calm through the check experienced at Perugia. But soon Piedmont entered on the scene, and on September 14, 1860, the town of Perugia, besieged by fifteen thousand Piedmontese, under the orders of General Sonnaz, fell into their power.

Then the usual farce of the establishment of a provisional government took place, which, under the orders of the Marquis Joachim Pepoli, the royal commissioner, organized the annexation to the States of King Victor Emmanuel.

During all these troublous times the bearing of Cardinal Pecci was that of a prince of the Church, a pastor always ready to sacrifice himself for his flock. On January 28, 1860, he had drawn up, in the name of his clergy and of his people, an address to the sovereign pontiff, to protest against the odious designs conceived by the sectarians.

When the troops of King Victor Emmanuel had taken possession of the city after the siege of Perugia by the Piedmontese, the pontifical garrison withdrew into the citadel, on the advice of Monsignor Pecci, who endeavored to spare as much bloodshed as possible. A truce was concluded, and negotiations were opened. The cardinal had then to submit to the violence of a conqueror accustomed to treat bishops and the clergy as enemies, toward whom one might display so much the more insolence as they were less able to oppose force to force. Under the pretext of looking for concealed soldiers, the Piedmontese forced open the doors of the bishop's palace and of the seminary, and took military occupation of these two edifices, not without disordering them from top to bottom. While these things were going on, the general-in-chief, Fanti, having rejoined the main body of the army, which occupied the town, decided to assault the citadel. The cardinal resolved to try to move this soldier in order to avoid useless bloodshed. He went to him with the first magistrate of Perugia and recommended his people to the clemency of the conqueror. He received the answer that the laws of war would have their course. Nevertheless, the intervention of the archbishop, characterized by suaveness and gentleness, could not fail to leave some impression on the invaders, and

helped to facilitate the conditions of a surrender which had now become necessary.

If Cardinal Pecci experienced any consolation at the success of his move, it was not long before a bitter sorrow was mingled with it. Bresciani thus relates the cause of his sorrow: "During the assault upon Perugia, when the Romans were energetically defending the public square and preventing the enemy from penetrating into the principal streets of the city, some factionists shot from their windows or from the tops of the houses on the members of the pontifical party and killed a certain number of them. Now, it happened by some chance or another that a Piedmontese soldier was killed by a ball shot thus from a window. After the capitulation General Rocca, furious, asked where the shot had come from. These words were heard by a wretch lately come from the galleys, who had a grudge against an honorable priest of the neighborhood, because the latter had several times rebuked him for his blasphemies. This ex-galley-slave said: 'He who thus shot at the backs of your soldiers is the priest Santi, who lives there in that house; he is a rabid supporter of the pope.' Della Rocca did not question him further. He sent some soldiers to attack the house of the priest. These took possession of him, and dragged him before the general, who had him condemned to death by a tribunal improvised upon the very spot. . . . At this horrible news several persons of distinction, among others Cardinal Pecci, then Bishop of Perugia, hastened to give witness that the priest thus accused was a very pious man, of a gentle and good disposition, an entire stranger to any party spirit, busying himself only with the duties of his sacred office, and known throughout the town for his virtues. They begged the general to suspend the execution of the sentence, to make a serious inquiry, as he would in this way

find the culprit. . . . General Della Rocca, obstinate in his cruelty, ordered that the execution should take place on the spot. Then Perugia was witness of an atrocious spectacle, worthy of cannibals: a band of drunken individuals and women of evil life danced around the body of the priest, hurling curses at it and crying: 'Death to priests! Long live Italy!'"

Boundless sadness in which were mingled grave fears for the future overwhelmed the Archbishop of Perugia after this tragic event. What, indeed, could be expected from a government which began with such revolting scenes of iniquity and disorder?

The years which followed the conquest were full of anxiety for the cardinal, and vexations of every kind were encountered at the hands of a hostile, annoying, persecuting government which was suspicious of the influence exercised by the archbishop and the clergy over the people. The prudence of Monsignor Pecci, however, finally gained for him the esteem and respect of the agents of the new power. Nor did he obtain this esteem, this respect, at the sacrifice of the rights of truth or of the liberty of the Church. Nine times he joined his name in the energetic protests of the Italian bishops against the revolution and its outrages; nine times also he addressed in his own name grave remonstrances to those who were successively at the head of the government of Perugia.

When Pecci as Leo XIII recommended to his brothers in the episcopate and to Catholics in general moderation in form and calmness of speech even towards the enemies of the Church, he cannot be reproached with giving advice the difficult practice of which he knew nothing about. When bishop, he had actually to treat with governors inspired with the worst spirit of sectarianism. Nevertheless the protests

which he had to address to them were always composed in the most moderate, although by no means ambiguous, terms.

On the 26th of October, 1861, by means of a circular letter, the Italian minister Minghetti had the impudence to invite the bishops to declare themselves in favor of the régime of Piedmont, in reply to which Monsignor Pecci drew up an address of fidelity to Pius IX, which all the bishops of Umbria signed with him. This document is a luminous defence of the temporal power. The bishops declared that they saw in the sovereignty of the popes a special disposition of Providence which no human power is permitted to resist, and which is intended to defend the independence of the Church, and to guarantee to its visible head fulness of liberty, necessary for the ready exercise of the supreme authority over the Catholic world which has been entrusted to him by God.

This same question of temporal power very nearly made Cardinal Pecci a judicial victim of the Italian Kulturkampf. Three misguided ecclesiastics openly declared themselves against the pope and against their bishop, and performed an act of public adhesion to the party and principles of the pretended liberators by signing a deed drawn up by the ex-Jesuit, Passaglia, in which they protested in insulting terms against the temporal power of the pope. The cardinal believed it his duty to give a severe lesson to the rebel priests, showing them that, according to the testimony of their own consciences, they ought to consider themselves unworthy to celebrate Mass until they had become reconciled to the Holy Church and had made reparation for the scandal which they had caused. To this admonition the culprits replied by summoning their bishop before the civil courts as having suspended them a *divinis* for political reasons. The accusation, contrary to all the laws of the Church, lacked foundation even from the point of view of the so-called new law, for no

suspension had been imposed by the cardinal. Thus he was acquitted in the first instance, and the accusation, having been appealed, was again defeated. Thus ended, to Monsignor Pecci's honor, a trial which had proved his love for justice and the fulfilment of his duty as a bishop.

The direction of this affair was marked by an incident which very well shows the spirit which animated the magistracy of that time. The judge began by demanding the presence of the cardinal at his tribunal. Monsignor Pecci refused to appear. Then the judge threatened to have him dragged by force. Upon reflection, however, he refrained from going to this extreme, and decided to betake himself to the bishop's palace. Thus the cardinal, put in a position to explain himself, reserved all the rights of the Church, declaring that "he did not mean at all by his answers to accept the jurisdiction of the lay tribunal, but that, on the contrary, he believed himself obliged, conscientiously, to express on this subject the most formal protests as bishop and archbishop."

This is but one example among thousands of the annoyances which the bishop and the clergy of Perugia had to endure after the invasion of the Piedmontese. Umbria, an especially moral and Catholic country, was treated by the invaders in the most odious fashion. They wished to impose upon it by force "the conquests of modern civilization," the liberty of the press and of morals, secularization, the expulsion of the religious orders, the ruin of the Christian family under the pretext of civil marriage, the disorganization of the clergy by protection afforded to unworthy priests, by the intervention of power in ecclesiastical appointments, and by the imposition of military service. The scenes of the republican persecution in France or of the Kulturkampf in Germany can give merely a weak idea of what at that time was

going on in the Papal States and above all in Umbria, where the royal commissioners, supported by Piedmontese bayonets, were reigning arbitrarily everywhere. The courage of the future pope was being strengthened and fostered in this hard school of persecution.

Cardinal Pecci thus wrote of his anxieties to his family: "Here we are in the midst of the fire, and God knows when it will end. To say my health has not suffered in the vicissitudes which we have gone through would be incorrect; but the grace of the Lord has always assisted me and given me strength and courage in critical moments."

The activity of the Archbishop of Perugia as Cardinal of the Holy Roman Church would have been much more fruitful if certain influences had not endeavored to keep him as much as possible separated from the court of Rome. One of the weaknesses of the celebrated Cardinal Antonelli, whose figure, although somewhat mysterious and very much discussed, now belongs to history, was to fear to excess every influence which might have been able to counterbalance his own. The Archbishop of Perugia had to suffer from this disposition of the prime minister. It was only after the death of the latter that Pius IX rendered full justice to Cardinal Pecci by calling him to the eminent post of camerlingo, or chief chamberlain. At the same time different honorable offices were conferred on the cardinal, among others that of Arch-chancellor of the Roman University.

There was no title more dear to a prelate so full of devotion to the Seraph of Assisi than that of Cardinal Protector of the third order of Saint Francis, and when, in 1875, Pius so appointed Monsignor Pecci he displayed a real joy upon taking possession of his new dignity at Assisi itself. "I have always considered," said he, "the third order founded by Saint Francis as a divinely inspired institution, rich in

human wisdom and in fruits blessed for religion and for the human race. To employ oneself for the good and increase of such an order is to befriend a work of the greatest religious, moral, and civil utility; it is to bring a salutary remedy to very many of the evils which afflict society, and to make the rule of holy charity and of all the virtues flourish upon the earth."

The zealous pastorate of Cardinal Pecci, however, was drawing near the end without his suspecting the great things which he was to accomplish in an infinitely higher position. After his silver jubilee as bishop, celebrated in 1871 in the midst of the unanimous enthusiasm of the Perugians, it seemed that the bishop, far from dreaming of having to bear a much heavier burden, saw the moment of comparative rest approaching. He obtained a coadjutor in the person of Monsignor Pascucci, Bishop of Ptolemaida, who died in 1874, and was replaced only in 1877 by Monsignor Laurenzi, who had been vicar-general of the diocese since 1847. The latter received the title of Bishop of Amata, and was consecrated by Cardinal Pecci himself in his cardinal title of Saint Chrysogonus at Rome on June 24, 1877.

It is necessary, in order to comprehend somewhat the episcopate of Cardinal Pecci, that some indication of the matters treated by him in the teachings which he gave his people in his pastoral letters should be given; but space forbids more than a simple, though significant, enumeration. It shows how attentive he was to the movement of the ideas and the spiritual necessities of his time. In 1857 he put his people on their guard against the "Abuses of Magnetism"; then he recalls, in the face of the Piedmontese invasions, the true principles regarding the "Temporal Power of the Pope"; he writes an instruction upon the question of "Civil Marriage," that instrument of so much corruption and error

in the hands of the enemies of the Church; he refutes in a masterly way Renan's "Life of Jesus," a work full of blasphemy, and perhaps the most dangerous book of the times. We next see Cardinal Pecci, concerned at the antagonism which was becoming more and more marked between the Church and the secular powers, between faith and those who lay claim to the monopoly of science and civilization, several times return to this important and sad subject. Hence his instruction on "Prerogatives of the Catholic Church," on the "Roman Pontiff," on the "Catholic Church and the Nineteenth Century," on the "Church and Civilization," on "Current Errors against Religion," and on the "Christian Doctrine."

The two letters on the "Church and Civilization" attracted particular attention, even beyond the borders of Italy. The idea under these different instructions is the immense power of the Church for the good of the people and its compatibility with all truths and all real progress. One need not, however, seek in them concessions to the false principles of the day. On the contrary, the cardinal recommended energy in the defence of truth and of the Church. "A passive good will, weak, shut up within itself, and desirous of impossible conciliations," he wrote in 1876, "is no longer admissible in our days, when the adversaries enter the ranks to snatch away from us all that we possess, and are disposed to trample under foot, not only our rights as Catholics, but the very principles of independence and liberty which they so noisily profess. It is not a question of bragging or of provocations, but of that calm and civil manifestation of the Christian feeling which is a duty toward Jesus Christ, who will confess before his heavenly Father those who confess him before men."

A comparison of the pastoral instructions of Cardinal

Pecci with the encyclicals of Pope Leo XIII would be an interesting study, and would show in the former the germ of all the ideas which were so magnificently developed in the latter, but it is only possible here to state that this continuity of thought has not escaped the notice of thoughtful minds.

The long and troublous years of his episcopate, rendered doubly valuable by an exercise of reflection, gained for Monsignor Pecci an experience which the Church authorities were not slow in perceiving.

September 21, 1877, having been appointed camerlingo of the Holy Church by Pius IX, the bishop had to leave his Perugian flock in order to reside in Rome, whence he continued to send to his diocesans his learned instructions, accompanied with the most tender expressions of his affection. Perugia always remained his privileged child; and later, when the supreme pontificate gave Leo XIII a greater number of children, Perugia did not lose in the heart of the pope the place it had occupied in the heart of the bishop.

Cardinal Pecci had been raised to one of the highest dignities in the Sacred College. It acquires a supreme importance during the vacancy of the pontificate, for it is upon the camerlingo that the organization of the conclave and the management of the affairs of the Holy See devolve. This position gave Cardinal Pecci in some measure a foretaste of the supreme dignity, which was soon to be conferred upon him, by attracting to him the attention of his colleagues, who marked him out for their votes. It was almost on the eve of his death that the great Pius IX decided upon this appointment; and it seems as though he had wished thus to join his voice with the voices which were soon to summon Cardinal Pecci to ascend the throne of Saint Peter.

It seems as if the honors of his previous career would

have sufficed for the glory of one man and for the merit of one of the elect, but this was only the prelude to a new existence which was to mark with a luminous and ineffaceable ray of light the annals of the Church and of humanity. Before entering into the narrative of the pontificate of Leo XIII, let us in a few words review the manifest action of Providence in the events which filled his life up to the time of his election.

As delegate to Benevento and Perugia, Monsignor Pecci uses his great qualities for the good of his people. He shows as much zeal for the prosperity and material progress of these provinces as for their spiritual welfare.

In Belgium, as nuncio, he follows attentively the movement of the ideas which are developing there, he with great skill discerns the good and the evil in this movement; he enters into assiduous relations with the temporal powers, and, while preserving the rights of the Church, he seeks, as much as possible, to bring together civil authority and spiritual authority for the common good of the nation.

As Bishop of Perugia he busies himself for thirty-two years with the administration of this diocese, thus learning in its minutest details the sublime art of guiding souls, and ascertaining by daily experience the character of the functions of the Catholic hierarchy. At the same time his position as cardinal brings him in contact with the government of the Church Universal, and allows him a bird's-eye view of the religious situation throughout the entire world. So we see the Bishop of Perugia applying in his diocese that which will later be organized on a vast scale in the Church. He works ceaselessly for the formation of an exemplary and learned clergy; he combats error, showing great charity for the erring; his constant concern is the glorification of the Church, the desire of making it known and loved, and of

seeing the world appreciate what the Church is able to accomplish for its happiness.

The whole life of Gioacchino Pecci was then really a providential preparation for his pontificate. This life shows us the powerful effort of a vast intelligence striving with firm will toward a definite end: the happiness of humanity through a Church loved and respected by the people.

And this great idea which unified the life of Leo XIII was not pure speculation with him. He put it as far as possible into practice, in the first place in his own conduct, and then in the conduct of all those who were subject to him or who were influenced by his zeal. No one, therefore, can accuse Leo XIII of having been a mere theorizer, for what he proclaimed from the height of the throne of Saint Peter he had during long years taught and practised in the midst of numerous difficulties, and his ideas had passed through the crucible of experience.

The position of camerlingo was certainly no slight burden for the shoulders of Cardinal Pecci. The moment when Pius IX should die had long been the object of grave concern. Governments had been anticipating his death so that they might form combinations more and more hostile to the Church. The question was asked whether the usurper might not support the schismatic projects caressed by sectarianism, which fostered the foolish hope of electing a new pope by popular vote.

The death of Pius IX occurred on the 10th of February, 1878, and three days later the work began which had to be carried out for the lodging of the cardinals and the holding of the conclave. It was decided that the meetings of the conclave should take place in the vast Sistine Chapel, and, in conformity with the regulations, on Monday, February 18, toward four o'clock of the afternoon, the cardinals met and

entered into the conclave, passing between a double row of noble guards. The cardinals, who in the presence of the pope do not display the cross on their bosoms, wore it ostensibly as the sign of their supreme jurisdiction. The cardinal camerlingo marched last, preceded by four Swiss guards.

The cardinals, assembled in the Sistine Chapel, then called for the light of the Holy Spirit upon their deliberations, by the singing of the *Veni Creator*, after which, all strangers being dismissed, the outer door was locked and the keys were delivered to Prince Chigi, the perpetual marshal of the conclave.

A singular incident is said to have taken place at this time and has been related by M. Casoli as having been told him by the conclavist of Cardinal Pecci, Canon Foschi, afterwards Archbishop of Perugia. At the moment of entering the conclave, the cardinal received a letter bearing the stamp of Naples, in which a certain advocate, Pecorari, wrote that he had often had presentiments with regard to family events which always came true, and that at this particular time an inner warning of this kind made him foresee the election of the Bishop of Perugia. He asked for the benediction of the future pope in case his presentiment should come true.

At the conclave were forty Italian cardinals, seven belonging to Germany or Austria, seven French, four Spanish, two English, one Portuguese. Cardinal Brossais Saint-Marc, Archbishop of Rennes, and Cardinal Cullen, Archbishop of Dublin, were unable to leave their dioceses by reason of infirmity. Cardinal McCloskey, Archbishop of New York, arrived in Rome only after the election.

The Romans say that the first scrutiny is but a complimentary one for the sake of politeness, and is never decisive. Nevertheless, at the scrutiny on Tuesday, February 19, Cardinal Pecci received twenty-three votes, the most favored

of the other candidates receiving only seven. From the beginning of the conclave the election of Leo XIII could be foreseen.

Cardinal Pecci had thirty-eight votes at the second scrutiny of the same day, and on the following day, Wednesday, February 20, in the morning, forty-four votes, out of sixty-one, declared for his elevation to the pontifical throne. The conclave had ended its mission, as more than two thirds of the voices had been gained by Leo XIII.

Evidently the hand of God was showing itself in an election the rapidity of which was to disconcert the calculations of the enemies of the Church. This action of the Holy Spirit, evident to all, was not so apparent to Cardinal Pecci, owing to his humility. He endeavored from the first to produce reasons which were against his election, notably his weak health, which, he said, would render a new conclave necessary at no distant date. After the second scrutiny his anxiety increased, and going to one of his venerable colleagues whose influence in the Sacred College he knew, he said to him: "I cannot restrain myself, I must speak to the Sacred College. I fear they are going to commit an error. They think me learned, wise, and I am not; they suppose that I have the qualities necessary to be pope, and I have not: that is what I should like to say to the cardinals." He received the following reply: "It is not for you to judge of your knowledge, but for us. As for your qualities to be pope, God knows them; leave them to him." This conversation was reported by Cardinal Bonnechose.

Cardinal Donnet, who was seated at the conclave beside Cardinal Pecci, affirms that the latter, on hearing his name read out of the urn more and more frequently, began to weep great tears, while his trembling hand let fall the pen he was holding. Cardinal Donnet picked it up and returned it to

him, saying: "Courage! It does not rest with you here. It is a question of the Church and of the future of the world." For reply the future pope raised his eyes to heaven as if to implore the divine assistance. Lastly, Cardinal Deschamps declares that, upon hearing the result of the election, Cardinal Pecci became extremely pale, and that on the morrow tears were flowing from his eyes when telling him, in the most humble terms, of the insufficiency of human weakness in the presence of the heavy weight of the pontificate.

It was impossible for the newly elected pope, chosen by the Lord to rule his people, not to submit to the voice of Him who, through the instrumentality of the princes of the Roman Church, called him to the great honor and to the heavy burden of the tiara. Scarcely had the result of the election been proclaimed than the canopies surmounting the different cardinals' thrones were lowered, except that of Cardinal Pecci, and the three cardinals first in rank, approaching the newly elected, asked him the formal question, "*Acceptasne electionem tuam in summum Pontificem?*" Do you accept your election as sovereign pontiff?" The camerlingo, with moved but clear voice, replied that he felt himself unworthy of such elevation, but that, in the presence of the accord of the Sacred College, he submitted to the will of the Lord. The cardinal-dean then asked him, "*Quomodo vis vocari?*" How do you wish to be called?" The new pope declared that he chose the name of Leo XIII.

Gioacchino Pecci had always expressed a lively admiration for Pope Leo XII, and his memory was not without influence upon the choice of this name of Leo, which, already glorious in the annals of the Apostolic See, was to shine there again with more brilliant splendor.

According to custom, on the eve before the conclave, they had deposited in the sacristy of the Sistine Chapel the pon-

tifical robes in three different sizes, in order that, whoever might be the pope elected, he might immediately clothe himself with the insignia of his supreme dignity.

The pontifical robes, therefore, were at once assumed by Leo XIII, who slipped on his finger the fisherman's ring, and, seated at the altar upon the *sedia gestatoria*, received the homage of the cardinals, who, an hour before his equals, now came to prostrate themselves at his feet with humility to receive his blessing and to revere in him the vicar of Jesus Christ.

But it was time to announce the happy event to the world without, and to the first cardinal-deacon belongs this privilege. In spite of his great age and infirmities, Cardinal Caterini did not wish to relinquish this honor and joy to any one else. He, therefore, went to the loggia, or open gallery, which looks upon the square of the Vatican from above the portico of Saint Peter's, and from there proclaimed to the city and the world the great news by means of the usual formula: "*Annuntio vobis gaudium magnum. Habemus Papam Eminentissimum et Reverendissimum Dominum Joachim Pecci, qui sibi nomen imposuit Leonis XIII.*" ("I announce great joy to you. We have for pope the Most Eminent and Reverend Lord Joachim Pecci, who has taken for himself the name of Leo XIII.") At the same time, in accordance with the prescribed rite, they let fly a leaf of paper from the loggia bearing these same words. The leaf fell whirling around towards the public square, where hundreds of hands were raised to seize it.

Simultaneously the great bells of Saint Peter's commenced to peal, filling the air with their majestic music, awakening in all hearts a great desire to know who was the new pontiff. In a moment all Rome was alert. From every quarter of the city streams of people in carriages and afoot

began to flow towards the Square of Saint Peter's. Joy was visible on all faces; they repeated the names of Pecci and of Leo XIII, and a common feeling of gladness seemed to have taken possession not only of the faithful, but of the indifferent besides, and even of those who fostered sentiments hostile to the Church.

Above the principal door of Saint Peter's a huge space exists, surrounded with sober decorations and opening out upon a magnificent balcony. It was in this admirable frame that Leo XIII was about to appear. It was from there that he was going to give the world his first papal benediction. It was towards this kind of gate of heaven that all eyes were raised.

A surging movement is suddenly seen in the throng. A master of ceremonies, bearing the pontifical cross, advances into the space. A rich red drapery is thrown upon the balustrade: the pope is coming!

For a moment the balcony remains empty. Here is the pope at last! He is there in his white garments, alone, high above the multitude, with figure erect, and with face noble and pale, more like a messenger of Heaven than a human being. Behind him indistinctly appear cardinals and bishops standing in groups in the adjoining room.

Wild enthusiasm bursts forth at sight of the pope, but Leo XIII, with a wave of his hand, endeavors to secure silence, and soon his clear, strong voice is heard pronouncing: "*Adjutorium nostrum in nomine Domini.*"

Upon the bowed heads of the kneeling throng descend the words of the pontiff's benediction, and his voice has scarcely ceased to sound when the crowd, incapable of restraining longer its emotion, rises like one man. Enthusiastic shouts ascend and reverberate under the vaulted roof of Saint Peter's. The scene is indescribable. All eyes are fixed on

Leo XIII, all hands are stretched out towards him. They wave handkerchiefs, they weep, a thrill of joy and love runs through the whole multitude, which, with shouts of joy, proclaims Leo XIII as its pastor, its father, its king.

Meanwhile the new pontiff had withdrawn, the cathedral slowly became empty, and the multitude, scattering in all directions, bore home to each fireside the inspiring tale of this memorable scene.

The solemn ceremony of the new pope's coronation was fixed for Sunday, March 3. On the 1st of March, however, two days before, in the midst of active preparation for the solemnity, an order from Leo XIII suspended the work. At the same time the cardinals were notified that the coronation would take place in the Sistine Chapel and in the interior of the Vatican.

This sudden alteration of the plans caused wild speculations and rumors to be circulated, but it was useless to believe that the new pope intended to reconcile the Church with the Italian government. Providence arranged things in such a way that the iniquity should give the lie to itself, and that on the day of Leo XIII's coronation there might be manifestly revealed to all eyes, by the action of the Italian authorities, the fundamental incompatibility which exists between the liberty of the papacy and the Italian government's occupation of Rome. The government, in short, committed the political blunder of informing the Vatican that it would not be responsible for the preservation of order if the ceremony of the coronation should take place in Saint Peter's, which was a confession either of its weakness or of its ill will.

The coronation, therefore, took place within the Vatican, but the traditional rites were observed in all their striking grandeur, in the presence of the diplomatic corps accredited

to the Holy See, and a great number of the faithful, both Romans and foreigners.

The public ceremony began about half-past nine in the morning, when the pontifical procession came out of a neighboring apartment, serving as a sacristy, and marched to the end of the Ducal Hall, where an altar and a throne had been raised upon a vast platform. When the ceremony was ended, Leo XIII remounted the *sedia gestatoria*, crossed once more the Sistine Chapel and the Ducal Hall, and disappeared from the eyes of the assembled faithful.

After laying aside the pontifical ornaments, he received the homage of the Sacred College, which, through Cardinal di Pietro, gave expression to its feelings of affection and obedience for the new pontiff. Leo XIII responded in words bearing the stamp of humility and confidence in God. He said how much the august rite which had just been completed had made him feel the greatness of the see which he occupied, and applied the words of David: "Who am I, Lord God, that thou hast brought me to this honor?"

The close of this great day was celebrated with an illumination of the city which was as general as it was spontaneous, and it proclaimed in most striking fashion that the city of Rome remained, in spite of all, attached to its pontiff and its father. The hostile press had to admit it, and one of the worst confirmed it in these terms, in which hatred is mingled with disappointment: "The illumination of the houses belonging to the clerical party exceeded all expectation. The clerical party has shown itself indisputably more numerous than was thought."

The innumerable responsibilities of the pontificate began for Leo XIII almost before the tiara had been placed upon his head. During the reign of Pius IX a measure had been prepared to establish the Catholic hierarchy in Scotland and

was now only awaiting the execution of the new pontiff. Leo XIII was happy to associate his name with that of his illustrious predecessor in thus completing the great work of the reconstitution of the Church in the United Kingdom, and on March 4, scarcely two weeks after his election, he issued a bull which spoke in eulogistic terms of the liberty allowed the true religion in England, and expressed the hope of seeing the Church of Scotland recover its former splendor, thanks to the re-establishment of the episcopal sees.

A secretary of state to the pontiff had also to be appointed, and on the 5th of March Leo XIII called to this office Cardinal Franchi, who, after having discharged various functions, notably that of the nunciature in Spain, had for several years been overseer of the Propaganda.

The Apostolic See, robbed by violence of its civil principality, was deprived of the free and independent use of the power which properly belongs to it. Leo XIII expressed the belief that the assistance of the Sacred College would support him in the difficulties of his mission. So we see that, from the time of his first consistorial speech, he decidedly rejected a compromise with the enemies of religion. The address of March 28 revealed a pope unshakably attached to principle. And yet this firmness did not exclude the utmost gentleness when a breach of duty was not involved.

Through his profound knowledge of men and affairs the new pope understood that a change of the pontificate was a unique opportunity to try a great effort for making peace and that it was necessary to profit by the expectant curiosity awakened by this change in the whole world. Thus it was that, after having announced his elevation to the pontifical throne to the German Emperor, Leo XIII asked him to restore liberty of conscience to his Catholic subjects, promising him to preserve their loyalty and submission to his authority.

At the same time the Emperor of Russia received an identical letter from the pope, while a pressing appeal was addressed to the President of the Helvetic Confederation on behalf of the Catholics of that country. These three letters are dated February 20, the very day of the elevation of Leo XIII. They are, as it were, a prologue to the negotiations afterwards conducted by the Holy See, which obtained consoling results.

Notwithstanding the significance of the foregoing pontifical acts, the world expected a still more important one. What would be the first encyclical of Leo XIII? That was the question which those hostile to the Church asked themselves, answering in advance in conformance with the tactics which they had chosen. They declared that Leo XIII was the opposite of Pius IX. His first encyclical was, therefore, to contain a new programme. It was to open the era of conciliation and to mark a change in the principles of the government of the Church. In the midst of universal expectation the encyclical "Inscrutabili" appeared, on the very day when the Church was celebrating the resurrection of the Saviour.

Elegant in its Latinity, as were all the compositions of the pontiff, was the encyclical "Inscrutabili." The opening words, from which encyclicals receive their titles, allude to the "inscrutable" design of Providence which had placed him in the chair of Saint Peter. He begins by telling the patriarchs, the archbishops, bishops, and people of all nations in communion with the Apostolic See of Rome that he is impelled to address them as an expression of his apostolic affection for them, and in the discharge of his duty to encourage them to continue with him the struggle for the Church of God and the salvation of souls. Then he calls their attention to the evils which assail mankind from every

side. This is the pontifical presentation of the condition of civilized society in 1878: "There is a wide-spread subversion of the cardinal truths on which the very foundations of human society repose. There is a wicked disposition in men's minds which is impatient of all lawful authority. There is a perpetual foment of dissension which produces internal strife and cruel and sanguinary wars. There is a contempt for the laws of morality and justice, an insatiable greed for the transitory goods of the earth, and a forgetfulness of the eternal needs, which are carried to such an insane degree as to drive many unhappy persons to lay violent hands on themselves. There is inconsiderateness in the public administration, a squandering of public property and revenues, and then there is the brazen impudence of public men who deceive their fellows by pretending that they are the promoters of patriotism, of liberty, and of right of every kind." All these things he sums up as a "pestilential virus" creeping through the vital organs of human society. The cause of these evils so pithily described he attributes to the fact that men despise and reject the authority of the Church, "which in the name of God is placed over the human race and is the protector of all legitimate authority."

The enemies of civil order acknowledged the position of the Church when they found no means of uprooting society at its foundations so efficacious as attacks on the Church of God, accusing her of being the enemy of true civilization, undermining her authority and subverting the supreme power of the Roman pontiff. Leo XIII finds in these machinations of the enemies of civil order the origin of the legislation in many countries which interfered with the free exercise of the ecclesiastical ministry, the suppression of religious institutions, the seizure and sale of property which supported the ministers of the Church and fed the poor and

needy, the withdrawal from the control of the Church of the charitable and beneficent institutions committed by their founders to her care, and the denial of the right of the Church to train and educate the young. "Nor," he adds, "is any other object discernible in the usurpation of the civil principality which Providence conferred many ages ago on the Bishop of Rome to enable him to exercise without let or hindrance the power with which Christ endowed him for the eternal salvation of the human race."

In many eloquent passages the pontiff traces the influence of the Church in the encouragement and the support of civilization throughout the ages. His contention, illustrated by the facts of history, is that when the Church was honored as a mother by all nations, the nations were adorned by the noblest institutions, enjoyed tranquillity, riches, and prosperity; that they grew, in fact, in the ways of true civilization. The society of our day is moving rapidly towards its social ruin. A noble vindication of the part taken by the papacy in the advancement of civilization and its arts and sciences follows: "It was the Apostolic See which collected and built up again the remains of ancient society. It was the Apostolic See in whose friendly beacon-light shone forth the civilization of the Christian ages. It was the anchor of salvation which held the bark of humanity amid all the fearful storms which assailed it. It was the sacred tie of concord through which the most widely separated nations, opposed in their manners and customs, were bound together in one great society. It was, in fact, the common centre at which the nations sought not only the doctrine of faith and religion, but the means to bring about peace and wise counsels in the administration of their affairs. It was the glory of the popes that they placed themselves with inflexible courage and constancy as a wall and a bulwark to prevent human

society from falling back into the ancient superstitions and savagery." And as to Rome itself, the Rome of Saint Peter's, it bears witness to the great benefits received from the papacy. Under the popes "it became the strong citadel of the faith, the refuge, sanctuary, of all the arts of civilization, the dwelling-place of wisdom. It won for itself the admiration and the reverence of the whole world."

The encyclical then points out the remedy for the evils it portrays in the present contrasted with the past. It is simply the return of the nations to the spiritual bosom of the Church, to the paternal care of the pontiffs, the acceptance of the teachings of the Holy See, devotion to its ministry, and the practical fulfilment of the moral duties inculcated by its laws and discipline. And this marvellously eloquent exhortation to piety ends with a fatherly appeal to the princes of the earth to co-operate with the pontiff in bringing back their peoples to the faith and the practice of the Catholic religion. To the patriarchs, archbishops, and bishops he earnestly commends the guardianship of family life among the faithful and the education of the young. "From this," he declares, "we shall obtain one blessed fruit—that every member of Christian society will reform his own conduct and outward way of life. The decayed or degenerate trunk of a tree puts forth shoots that are still worse and bear unhealthy fruit. So does the moral evil which infects the tree of domestic life become a contagion which spreads its vines among the community and yields a baneful harvest of public life. On the contrary, where Christian families are governed by the law of Christ, all their members are habituated by degrees to cherish religion and piety, to look with horror at false and pernicious doctrines, to practise virtue, to obey their superiors, and to control that tendency to self-seeking which is the root of human degeneracy and degradation."

Thus Leo XIII taught that the Christian family is the foundation of the Christian state.

The extreme importance of the encyclical "Inscrutabili" has rendered necessary this detailed analysis of it. In it Leo XIII touched the different questions which he developed in his later encyclicals. In this respect it may be considered as a programme of government, if it is fitting here to apply the terms of parliamentary language. It will be remarked with what clearness the pope specifies the points upon which the age is at variance with the Church, and with what calm force he charges the bishops, the clergy, the faithful to follow in a way which is not that of the misguided, nor that which the deceivers feigned to hope. Leo XIII was not less inflexible than Pius IX. It will always be thus. Every time Satan offers to Peter the kingdoms of the world Peter will answer, with Jesus Christ: "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The seat of Saint Peter having been placed at Rome, the centre of Catholicism, it is Rome which first received the beneficent influence of this unfailing source of faith and charity. Italy also benefits in a particular fashion by this happy influence. Rome, which Italy holds in her bosom, is for her the pledge of this special action of the pontificate. Leo XIII could not fail, following the example of his predecessors, to pay particular attention to the religious needs of the peninsula. To provide for one of these most urgent necessities, the intelligent choice of pastors, he appointed a commission of four cardinals, charged with gathering information concerning the ecclesiastics whom their knowledge and virtue seemed to mark out for the episcopate. This pontifical act is dated the 14th of May, 1878.

But a new cause of bitterness had meanwhile touched the heart of the pontiff in a most sensitive way. The munic-

ipality of Rome had on June 26 decreed that the catechism should no longer be taught in the common schools except to the children whose parents should make an express demand for it, an act practically equivalent to an absolute proscription. Leo XIII could not keep silent. In a touching letter addressed to the Cardinal Monaco la Valetta, his vicar-general, he describes in energetic terms the causes for sorrow which the state of Rome affords: the unbridled license of the press, the establishment of Protestant churches and schools, and finally the proscription of the catechism, this last rampart of the faith of children. He then shows the good effects of the teaching of the Christian doctrine.

As for ecclesiastical education, the sovereign pontiff lost no opportunity of insisting, in the presence of the different institutions, religious or secular, upon the necessity of a strong literary, philosophical, and theological education, indicating Saint Thomas as the surest guide which they could follow in the rational and sacred sciences.

On December 28, 1878, was issued the encyclical "Quod Apostolici," which was singularly appropriate because of the attempts on their lives from which the Emperor of Germany and the kings of Spain and Italy had just escaped, as well as the ever more threatening agitation of the anarchist sects.

Socialism was the theme of this encyclical, and it is directed against that body "which attacks all that has been wisely decreed by human and divine laws for the protection and ornament of life." While preaching the perfect equality of man, those favoring this doctrine refuse obedience to the powers which the Apostle says are derived from God. By suppression of the rights of property, "they wish to snatch away and render common all that has been gained by legitimate inheritance, by the work of the mind and the hand, or by saving." They tend also to dishonor marriage, of which

they weaken or destroy the bond. From the spreading of these ideas in numerous writings result hatred towards authority and repeated attempts against life. The first beginning of these evils was the war made against religion in the sixteenth century in the name of rationalism, which, by exalting human pride, has given rein to all the passions. "Hence," continued Leo XIII, "by a new impiety, unheard of even among the pagans themselves, they have established governments without regard to God and to the order established by him"; they have sought the basis for laws, not in God, "but in the multitude of the people who, believing itself free of all divine sanction, has wished to submit merely to the laws which it might please to make for itself." Denial of the truth of faith, banishment of Christ from the schools and from human life entirely, forgetfulness of eternal recompense and punishment, ardent desire of happiness reduced to the limits of time—these are the fruits of rationalism, and they necessarily produced, among the poor and working people, the desire of getting possession of the blessings of riches. "It is not astonishing," concluded the pope, "that there is no longer any rest in the world, whether in public life or in private life, and that the world has in consequence almost arrived at its total ruin."

Pope Leo proceeds then to show what the popes have done to stay and avert this threatening evil by laying bare the purposes and condemning the secret associations which were spreading, as the pontiff says, "this unbridled liberty which has been attributed to men, this new right which has been invented and established against natural and divine law." Unfortunately, kings have not ceased to hold the Church in suspicion, and to disregard the extent to which its doctrines and its precepts protect public peace and "destroy radically the bad seed of socialism." In short, to the socialistic equal-

ity, which refuses obedience to superiors, the Church opposes Christian equality, equality of nature and aim, which does not exclude the inequality of rights and of power. By its precepts it moderates the rights and duties of princes in such a way that obedience is rendered noble and easy and that arbitrary power is restrained. The Church unceasingly recommends obedience to the authorities and the providential necessity of social distinctions, at the same time threatening unjust princes with the terrible judgment of God, without, however, admitting the right of the people to revolt against them.

The influence of the Church is not less happy in domestic society, which, like civil society, socialism aims to destroy. The marriage tie, the sacrament symbolizing the union of Christ with the Church, teaches husbands and wives the constancy of a reciprocal love and the subordination of the wife to the husband. The paternal power and the power of the master also are so directed by the Church that children and servants are held to their duty without the extreme punishment of too harsh authority. Similar precepts, observed by every one, ought to make the family an image of heaven and cause their good results to be reflected even in civil society.

With reference to property rights, the Church, contrary to socialism, recognizes inequality of possessions, which is natural because of the differences in human nature; it ordains respect for the rights of property and excludes robbers from the kingdom of heaven in the same way that it excludes idolaters and adulterers. But at the same time, far from rejecting the poor, it holds them in great honor and gives strict injunctions to the rich to aid them, while consoling the unfortunate with the example and teaching of Christ. The pope concludes by saying: "Who does not see that it is the best means of appeasing the ancient conflict which exists

between the poor and the rich? Reason and the evidence of facts show that if this means is rejected or neglected the result must necessarily be, either that the great part of the human race will fall into the deplorable condition which was long the peculiar feature of slavery, or human society will be agitated by continual disturbances and saddened by these plunderings and crimes, the sight of which has afflicted us even in these latter days."

Then follows a spirited exhortation to princes to induce them to accept the aid which the Church offers, and to the bishops that they should more and more inculcate the salutary doctrines, that they should dissuade the faithful from allying themselves with the condemned sects, and that they should found Catholic societies for working-men.

The document, from its importance, received much attention throughout the entire world, especially in governmental circles. It clearly showed how suited are the doctrines of the Church to give the solution to the great problem which agitates our time.

Leo XIII, although he did not neglect any means of working for the good of the Church, was profoundly persuaded that God alone could give these means efficacy, and that prayer and good works are more potent than all the efforts of human activity. In order in some manner to take Heaven by storm by supplication and the unanimous penance of Christian people, the pope promulgated a universal jubilee. In his apostolic letter of February 15, 1879, he said: "We are not ignorant how much the abundance of the heavenly gifts is necessary to our weakness in the arduous duties which we support. We know, by long experience, how sorrowful is the condition of the times in which we live, and in the midst of what billows of affliction the Church finds itself tossed in our time, while public affairs, which become unceasingly worse,

the plots of the impious and the threats even of celestial anger, which has already fallen heavily upon some, make us fear greater evils from day to day." But the prayers and good works which the entire Church will perform during the jubilee ought to call into being "a firm confidence that the heavenly Father will regard the humility of his people and will turn the course of things into a better channel."

It seemed, in truth, that Heaven delayed not in giving to Leo XIII a tangible proof of its sympathy, for one of the greatest joys the heart of a father can experience was granted him in the conversion of Monsignor Kiupelian, the head of the Armenian neo-schism, and the almost entire cessation of this schism. The story of this deplorable division, which was brought about in a council of the Vatican by the act of two Armenian Catholic bishops, Monsignor Bahtiarian, Archbishop of Diarbekir, and Monsignor Gasparian, Bishop of Cyprus, of which Monsignor Hassoun, the sole legitimate patriarch of the Armenians, was the glorious victim, is too long to give in detail, but it will suffice to say that the monk, Kiupelian, having arrogated to himself the title of civil head of the Armenians, and then that of Patriarch of Cilicia, was, at the time of which we speak, the head of the schism. The dissensions and embarrassments which he found in his own flock put him on the way to Damascus, and through the intercession of Monsignor Hassoun he made his submission to the pope, after having addressed to the Sublime Porte the renunciation of his usurped titles, and having tried, but vainly, to bring back with him to the fold all the wandering sheep of which he had been the misleading pastor.

On the 20th of April the touching ceremony of reconciliation took place. The convert approached the throne of the pope, around which were grouped several cardinals, and in a loud voice read to him a humble retraction of all his

errors. Leo XIII, like the father of the prodigal son, gave the repentant monk the most tender welcome. "It is sweet and consoling for a father," he said, "to embrace anew and press to his bosom a son whom he believed lost. . . . This is the joy and the consolation which our heart experiences upon seeing you, dear son, after having long awaited you, re-enter into the bosom of the Catholic Church and banish the germ of a division which would be very fatal to the Catholics of Armenia." Then praising the courage which the convert had displayed in leaving all to make reparation for his fault and thus to acquire immortal glory before God and men, he added: "In granting you the most entire and ample pardon, we intend of our own free will to make an exception to the general rules of ecclesiastical discipline, and to grant you the titles, marks, and honors of the episcopal dignity which had been conferred upon you by some prelates who were deserters from the Catholic unity." The speech of Leo XIII ended with these words: "Oh, how dear to us are our churches in the East! How we admire their ancient glory! How happy we should be to see them again shine forth in their first greatness!"

The dangers of an ill-disposed attitude of the secular press had not escaped the attention of the pope since his elevation to the pontificate. The necessity of opposing an energetic resistance to it by the organization of a Catholic press, which should be in a position to fight against it successfully, was one of the chief cares of the pontiff. He soon had the opportunity of explaining his views upon the subject in the audience which he granted on February 2, 1879, to about a thousand journalists, representing more than thirteen hundred periodicals, in which about fifteen thousand Catholic writers were collaborating. The opinions which he addressed to them are worthy of the consideration of all public men.

After having compared them to "a chosen band of disciplined warriors, armed for battle, and ready to make an attack, upon the order and signal of their general, into the midst of the enemies, there to sacrifice their lives," he calls to mind the unbridled license with which a shameless press spreads full-handed corruption and impiety among the people. This teaching has had such success "that we should not be far wrong in attributing in large measure the sad condition of things and of the times to the newspapers."

Hence for Catholics the necessity of having recourse to the press in order to remedy these evils. Whilst they are forbidden to make use of the means employed by their adversaries, they may equal and surpass them in elegance of style, in readiness of information, in the setting forth of useful things, "and especially the truth, which the soul naturally desires, and whose strength, excellence, and beauty are such that, in appealing to the mind, it readily attracts the assent of even those who would like to refuse it." The language used must be grave and moderate and such as will not offend the reader by an unseasonable harshness, and which will, moreover, not put itself at the service of any particular interests to the detriment of the common good.

Leo XIII recommended harmony among the Catholic writers. He regretted that "among them are found those who wish to have their own opinion prevail in deciding public controversies of great importance relative to the condition of the Apostolic See itself, and who appear to have views incompatible with what is demanded by the dignity and liberty of the Roman pontiff." With regard to this he called to mind that Providence has established the temporal power of the pope as a safeguard of this liberty and dignity, and he urged Catholic writers not to cease to defend the necessity of this civil authority, which is no danger to the good of the peo-

ple in general and of Italy in particular; for the Church does not excite revolutions, it opposes them; it does not foment hatreds, it extinguishes them; it does not develop tyranny, it restrains it by the fear of the judgment of God; it does not encroach upon the rights of civil society, it consolidates them. The pope says to the Italians that "the public affairs of Italy cannot be prosperous nor enjoy a lasting prosperity if they do not provide, as all justice demands, for the dignity and liberty of the sovereign pontiff."

Besides containing practical advice of the highest importance, this discourse again established the attitude that the Holy Father intended to adhere to in regard to existing conditions in Italy.

The restoration of the Christian philosophy was undoubtedly one of the grandest designs of Leo XIII. It cannot be denied that the discredit into which philosophy had fallen in the heterodox camp had passed to a certain extent into that of the Catholics. In the eighteenth century religion was attacked under the panoply of philosophy, and philosopher was a title with which those who claimed to destroy faith in the name of reason loved to deck themselves.

Leo XIII had carefully investigated the causes of weakness among the Catholics and resolved to apply a remedy by reviving the study of scholastic philosophy and its methods. This is the purpose of the encyclical "*Æterni Patris*" of August 4, 1879, which assured the triumph of the philosophical system of Saint Thomas.

This encyclical touches the most vital points in the intellectual education of human societies. It shows the immense importance of this education and its sovereign action upon the social state. It calls the attention of all those having authority in the matter to one of the greatest necessities of our age, and one of those most lost sight of, the necessity of

a sound philosophical groundwork, the effects of which would be of incalculable benefit to the individual and to society.

Leo XIII preached by example as well as by precept. One year after the publication of the encyclical "*Æterni Patris*" he proclaimed Saint Thomas patron of all the Catholic universities, academies, colleges, and schools. This declaration had been petitioned for by a large number of bishops and scholars.

In a letter addressed to Cardinal Lucca, prefect of the Congregation of Studies, dated October 15, 1879, he announced the intention of founding at Rome an academy intended to defend and to explain the doctrine of Saint Thomas. He then unfolded his project of having published a new and complete edition of the works of the Holy Doctor to replace the edition of Pius IX, now become very rare. On May 8, 1880, occurred the solemn inauguration of the academy, of which Cardinal Pecci, brother of His Holiness, was declared president.

To a thoughtful mind there is no sight more strange or curious than the condition of France in religion and politics. While its population is Catholic, its government is not, and a baneful sect has for years been dictating anti-religious laws to France. The explanation of this situation is without doubt to be found in the internal quarrels of the Catholics. At the beginning of Leo XIII's pontificate these divisions were plainly evident.

It remained for one man to discover the secret of grouping, of disciplining, and of subjecting to himself almost all the disunited factions of the Republican party. This man was Léon Gambetta, and the secret of his success lay in this war-cry, "Clericalism is the enemy!" This dictator ruled France through his instruments. Jules Ferry was the first

to execute his designs by attacking that one of the public liberties of which the Catholics had been able to make the best use, and which constituted their surest hope for the future—liberty of education.

The attack was commenced by the passing of two laws on March 15, 1879. One of these aimed at the destruction of the higher Catholic instruction and indirectly of the intermediate and lower. The second had for its aim the assurance to the government of a docile instrument in the reorganization of the superior council of public instruction. A third project, presented soon afterwards by Paul Bert, was intended to remove the religious orders from the primary teaching by the suppression of the letter of obedience which replaced the academic diplomas for the teaching communities.

These were quickly followed, on March 29, by two decrees which were worthy of the worst despots. The first proscribed the Jesuits, ordering them to decamp with their belongings within three months' time, a period prolonged until the 31st of August for the teaching houses. The second obliged all the congregations of both sexes within three months to solicit the authorization of the State, under penalty of their falling also under the application of the "existing laws." If these decrees were conceived in a spirit of cynical brutality, their execution was imbued with even greater brutality. Great, indeed, was the grief and indignation of French Catholics when these decrees were followed by the successive expulsions of the Dominicans, the Carmelites, the Benedictines, and the Augustinians, effected by means of revolting abuses of the public force, and in which the honor of the army was compromised by making it besiege the convents.

The Holy Father's apparent acceptance of these indigni-

ties occasioned bitter criticism from many Catholics, but their doubts were unreasonable.

When the struggle opened, Leo XIII had believed that he should abstain from a public display which might compromise the most weighty interests of the Church in France, and close the door to conciliatory proceedings which might be hoped from the ministry. But he had made his complaints heard through the diplomatic channel. When these hopes were deceived, the pope, who had no longer to be so cautious, condemned the proceedings of the French government in an eloquent letter to Cardinal Guibert, dated October 22, 1880. In it he highly praised the conduct of the bishops and the faithful, as well as the heroic examples given by magistrates who had broken off their career rather than co-operate in the execution of such decrees.

As might have been expected, this letter consoled the Catholics greatly, but it did not stop the government in its course of persecution, and the years which followed were marked by unceasing attacks on the Catholic religion.

Moved by so many evils, Leo XIII finally resumed his complaints, and in a letter which he addressed to the president of the republic, dated March, 1883, he, while manifesting sorrow and paternal tenderness towards France, gave ample evidence of firmness. It proved conclusively how certain Catholics had deceived themselves in accusing Leo XIII of weakness or inaction towards a persecuting government.

In this connection it may be well to give special attention to the encyclical "*Nobilissima Gallorum Gens*," which solemnly recapitulated the evils of the Church in France, at the same time indicating the causes and pointing out remedies.

After recalling the great glories of Christianity in France, the praises which she has deserved from the pontiffs, and finally the gifts which she has received from God in the

natural order of things, Leo XIII affirms that France, "in some sort forgetful of herself, has sometimes avoided the duties which God has imposed on her. However, she has not given herself up entirely to this folly, nor for any length of time." But we have arrived at a point where human society, inoculated with the poison of bad doctrine, seems to wish completely to rid itself of Christian institutions. The causes of this evil from which France suffers have been, first, the heterodox philosophy which has given birth to a spirit of unrestrained liberty, and then the efforts of secret societies sworn to oppress Catholicism. The pontiff shows that "prosperity cannot reign in the State when the virtue of religion is extinguished." Without the idea of God, authority and laws lose their force; tyranny among the rulers, rebellion among the subjects, are the fruits of forgetfulness of God. Moreover, without recourse to God, it is impossible to attract his protection, so necessary for the well-being of society. For Christian nations as for individuals, "it is as salutary to submit to the plans of God as it is dangerous to depart from them." This is shown amply by history, especially by the history of France in these later times.

The blessings of religion to society, first in the family, then in the State, are fully set forth. For the good of the family it is necessary that the child be brought up in a Christian manner. That is why the Church has always condemned purely secular schools. Nothing is more conducive to the general good than the idea of a God, a creator, an avenger and rewarder, "without which the young cannot tolerate any rule for an honest life, and, accustomed to denying their passions nothing, they come easily to stir up disturbances in the State." Then, dwelling more particularly upon what concerns the welfare of the State, the encyclical calls to mind that there are two bodies independent in their

own spheres, the temporal and the spiritual, but that there are mixed matters in which each intervenes in its own manner, and in which nothing can be more advantageous to both than to regulate them by common consent. That is what the civil authority understood at the conclusion of the revolutionary troubles at the commencement of the nineteenth century. Hence the conclusion of the Concordat, in which Pius VII showed the greatest condescension towards the French government. The results were happy, in that for the Church it revived Christian traditions, and for the State it secured a pledge of tranquillity and stability. In the midst of the revolutionary intrigues of the present time such a result ought to be sufficient to maintain such a happy agreement, for nothing could be more imprudent or more dangerous in such moments than to cut off the beneficent intervention of the Church.

Unhappily, the pope could do nothing more than deplore the acts contrary to the well-being of the Church and projects looking towards the abolition of the Concordat. He recalls the complaints which he addressed upon this subject to the government, which had testified that it was willing to receive them in a spirit of fairness. He recalls his letters to Cardinal Guibert concerning the persecution of the religious orders, and to the president of the republic upon other measures hostile to the good of the people. He praises the courageous conduct of the bishops in the affair of the decrees and in their efforts to establish good schools. He declares that no one had a right to find in that a cause for considering them enemies of the republic, since they are only doing their duty in defending souls. He exhorts them to continue in the same way and to preserve among themselves a necessary union. He congratulates himself on examples of virtue given by a zealous and charitable clergy, by numerous mem-

bers of the laity, full of courage in the profession of faith and the practice of good works.

That these blessings may be preserved and increased, Leo XIII wishes that the clergy abound in capable men, and be in all submission to the bishops; that the laity strive valiantly in the defence of religion, especially by speech and with the pen: that to this end they endeavor to be united among themselves and be ready to sacrifice their personal opinions, if necessary, for the common good. These counsels apply especially to those that write. These also are to be perfectly docile to the bishops, who are the only legitimate heads in all questions of fighting for religion.

The encyclical closes with an earnest exhortation for prayer and public penance to be offered to Jesus Christ, whose name is blasphemed and denied by the impious and especially by an unbridled press. The pope again repeats his love for France and his hope of seeing the advantageous union which has always existed between her and the Holy See become more and more closely cemented.

The great anxiety of Leo XIII for the harmonious re-establishment of religious peace in the State did not cause him to lose sight, for an instant, of the family, which, as he himself had called it, is the foundation of political society.

In the important encyclical "Arcanum," on Christian marriage, which appeared on February 14, 1880, Leo XIII there recalls, first, the divine origin of marriage, and the perversion introduced into this institution by the corruption of paganism, by the bad laws of princes, and the criminal customs of people practising polygamy, polyandry, and divorce. Christ came to restore to marriage its first dignity and its indissolubility, to raise it to the dignity of a sacrament, and to determine the rights and duties of married people among themselves and towards their children, as well as the duties

of children. Christian marriage thus established was entrusted to the guardianship and authority of the Church, and it is wrong, then, for those opposed to all religious restraint to endeavor to remove marriage from the authority of the Church, and to submit it to temporal power by the institution of "civil marriage." The whole history of the Church is a protest against such a conception of things. In imitation of Christ, the Church has always pronounced upon marriages of its own authority, and in no wise by the authority of the Christian emperors when the Roman Empire had passed over to Christianity. The latter explicitly recognized the exclusive right of the Church in this matter. It is useless to seek to establish a distinction between the nuptial contract and the sacrament; "and that, for this reason, the contract cannot be true and legitimate without being a sacrament as well." For Christ has enriched marriage with the dignity of a sacrament.

"Marriage is a sacrament because it signifies and produces grace, in representing the mystical marriage of Christ and the Church by the indissoluble union between man and woman, a union which is marriage itself. The naturalistic theories upon marriage are not only false but pernicious, because they hinder the good which God had in view by attaching to it the graces fitted to render the family most happy and most virtuous. In reality these theories have weakened, even among Christians, the salutary efficacy of marriage. The burdens of marriage appear intolerable, and legislators grant the opportunity of divorce, a fertile source of divisions, hatred, evils for the children, shame for women, and of unbridled license. History everywhere shows us how real these evils are, and shows that the Roman pontiffs have merited well of humanity by defending the sanctity of marriage against the most powerful princes, such

as Henry VIII, Napoleon I, and others. Would to God that sovereigns had understood these truths! . . . The Church, besides, does not deny the relations which marriage has with human things and consequently with the civil power; it recognizes the distinction between the two powers, and, in things which are dependent on both, it desires to see a harmony reign which may turn to the advantage of both." The encyclical closes with an exhortation to the bishops urging them to keep these truths before their eyes and to act in such a way that Christians may conform their conduct to them.

The encyclical "Sancta Dei Civitas," of December 3, 1880, treats of a very different subject, but one no less important for the welfare of souls. It has for its object the Propagation of the Faith and the works of the Holy Childhood and of the Schools of the Orient. To preach the Word of God, says Leo XIII, such is the first means of spreading the true faith. But they are working to this end also who furnish missionaries with material aid and help them with their prayers. These last two means are within reach of everybody. No one is so poor as to be unable to give slight alms to the Propagation of the Faith, nor so busy as to be unable to say a short prayer with this intention. The societies who busy themselves with this aim merit great praise, especially the work of the Propagation of the Faith, founded at Lyons at the beginning of the nineteenth century and extended to-day throughout the whole world. The other two works mentioned above assist this by taking specially for their aim childhood and adolescence. Persecutions, the irreligious spirit of the age, the material wretchedness of the time, the obstacles opposed to the recruiting of missionaries, have lessened the number of those engaging in these works, the quantity of alms, and the number of evangelical workmen. On the other hand, the field of the apostleship has been in-

creased by the discovery of new countries and new peoples, and the ministers of error compete with the Catholic missions. Hence the greatness of the evangelical work and its spiritual advantage, for those who contribute to it must stimulate all Christians to support it with their alms and prayers. Let the bishops invite the faithful to do so and let them favor the vocation of missionaries.

Among these concerns and in the midst of diplomatic difficulties of every kind ended the year 1880. It had been sufficiently disturbed to lead the sovereign pontiff to feel the need of having recourse anew to the universal prayer of the Church. He did so by proclaiming a new jubilee in his encyclical "*Militans Dei Ecclesia*," dated the 12th of March, 1881. This encyclical presents a distracting picture of the painful condition in which the Church finds itself in consequence of the power and malice of its enemies, especially in the capital of the Christian world, where the sovereign pontiff, deprived of his lawful rights, and checked in a thousand ways in the exercise of his supreme ministry, possesses naught but a vain semblance of the royal majesty which they have left him as though in derision.

In affecting terms the pope describes the spoils of which the Church is a victim in Rome and which have spread as far as the institution of the Propaganda, respected hitherto by all revolutions; oppressive laws, obstacles raised to the Catholic instruction of the young, the profanation even of churches and the multiplication of Protestant chapels—in a word, the sum total of a situation rendered intolerable for the vicar of Jesus Christ, and the reflex influence of which is making itself felt in all the rest of the world. Rome and the entire world are in such a state that society, already smitten by so many calamities, awaits still greater ones. In this combat, of which the stake is the salvation of souls, the pope

understands "that all courage and human industry would be vain if Heaven did not send an opportune aid." In consequence, a new jubilee was proclaimed for the purpose of supplicating divine compassion by prayer, penance, and good works. The works of the Propagation of the Faith, of the Holy Childhood, and of the Schools of the Orient were specially recommended by the pontiff to benefit by the alms of the jubilee.

While the pontiff was deeply concerned over the situation in Ireland, England, its neighbor, was attracting attention from another point of view. Vexatious strife between the bishops and the religious orders threatened there to compromise the progress of Catholicism. These divisions were the result of an uncertainty which prevailed touching the privileges of the regular missionaries and the ordinary rights of the bishops, since the Catholic hierarchy had been re-established in England. Leo XIII adjusted this situation by defining the rights of each by his constitution "Romanos Pontifices," of the 8th of May, 1881, a remarkable monument of canonical jurisprudence.

In the midst of great anxieties and emotions, the pope found an agreeable diversion in the canonization of the Blessed Claire of Montefalco, of the Blessed Jean-Baptiste de Rossi and Laurent de Brindes, finally of that astonishing mendicant, Benoit Labre, whose elevation to the honors of the altar seems an audacious defiance hurled at an age wholly concerned with material progress and sensual refinements. The canonization took place in the immense hall which is surmounted by the portico of Saint Peter's, on the 8th of December, 1881, in the midst of a numerous throng of bishops and of the faithful. It was the first time since the Piedmontese invasion that Rome had seen the pomp of these admirable ceremonies.

The situation of Europe and of the civilized world, more and more threatened by sectarian conspiracies and by the terrifying success which had resulted from these plots in the assassination of the Emperor of Russia, decided Leo XIII once more to sound to the princes and the people the voice of Peter, the supreme minister of truth.

In his famous encyclical "Diuturnum," of the 29th of June, 1881, on political power, he affirms that the war made on the Church has finally had its inevitable result, that is to say, the shaking of civil authority and the license of the multitude, carried even to robbery and assassination. Witness the death of the Emperor of Russia, at which the world was trembling. Great is the power of Catholic truth to avoid the like disorders and to assure public peace and tranquillity. This is why Leo XIII believed it his duty to teach all what the Catholic faith demands of them in questions of this kind. The encyclical teaches, then, according to the Scripture and the Fathers, that the political power comes from God; then, following the example of the Fathers themselves, it proves it by reason.

The false ideas concerning the political power have produced in practice only license, seditions, carnage; while, on the theoretical ground, they passed from the doctrines of the so-called Reformation to those of the philosophers of the eighteenth century, to end in communism, nihilism, and the like.

In the meantime princes are powerless to check these outbursts. The severity of penalties is useless, for, as Saint Thomas says, fear serves only to irritate more those who endure it against those who are the cause of it, and to make them seize every opportunity of revolt. We need, then, a more lofty principle of obedience, and this principle is conscience, it is the fear of God. Religion alone is efficacious to

bend human wills and to bring them, not only to obedience, but to love towards authority, which is the greatest safeguard of social order.

It is with good reasons, then, that the popes have always combated the doctrines of the innovators in these matters. Leo XIII ends by inviting the princes to profit by the powerful aid which the Church offers them, and to protect religion for the good of the State itself. The Church cannot be an object of suspicion either to the princes or to the people. She reminds princes of their duty, but at the same time assures them of their authority. She recognizes their supreme power in the order of civil things, and in mixed questions she wishes harmony between the two powers. As for the people, she has for them a mother's love. It is she who has inspired gentleness of manners and laws. "Never the enemy of honest liberty, she has always and everywhere detested tyranny." The pontiff finally expresses the desire that these doctrines be everywhere expounded by the bishops.

We may justly call this admirable encyclical the politico-religious chart of Catholic rulers. Would to God it were understood and observed by those who have the power in their hands and who watch over the political and social interests of the people!

The state of things in Ireland in 1880 convinced Leo XIII that it was a proper moment to address to the Irish people counsels fitted to keep them in the right way and which were at the same time most conformable to their interests. This he did in a letter addressed to Monsignor McCabe, Archbishop of Dublin, on January 3. While deploring the sad condition of Ireland and praising its patience in secular matters and its unshaken constancy in the faith, he calls to mind the fact that the popes have not ceased to persuade the Irish not to depart from moderation and justice, even when the

excess of suffering seemed most strongly to instigate them to violence and sedition; for it is not permitted to disturb order. Leo XIII then shows that the legal way is most advantageous to the cause of Ireland; and he strongly urges the bishops to do everything to keep their flocks within the bounds of duty.

The Irish bishops repeated the words of the pope to their people and with a wholesome effect. In the English Parliament the wisdom and opportuneness of the Roman document were admired, and one member expressed the opinion that if there had existed diplomatic relations between England and the Vatican the situation in Ireland would never have attained such gravity. This idea made progress, and it was soon to be followed by the mission of Mr. Errington. One cannot, however, conceal the fact that if British pride interpreted in its favor the kindly intervention of the pope urging the Irish to submission, the part of the letter of the pontiff which affirmed the legitimacy of the grievances of Ireland was not so well understood in England. The Irish bishops gave a striking commentary on this part of the pontifical letter in the resolutions which they drew up at Maynooth. They there declared that the state of things created by the agrarian code in Ireland was dangerous to peace and that a reform of the legislation could alone restore order. These prelates at the same time addressed a combined letter to Leo XIII, in which they thanked him for his letter to the Archbishop of Dublin and deplored the fact that certain violences had done harm to the cause of the Irish people, justly demanding their rights. Finally, they begged the Holy Father not to lend his ear to the intentional exaggerations spread abroad by the English press concerning the disorders which had resulted.

In spite of the favorable disposition of the premier, Mr. Gladstone, to the Irish cause, the situation in Ireland was

becoming more serious, and he felt himself constrained to present a bill of coercion, giving the government extraordinary powers. The bill was carried, despite the opposition of the Irish representatives, who, speaking continuously and reviving incident upon incident, held the majority of Parliament in check for days and days, to such an extent that a modification of the regulation of the house restraining the liberty of the speakers was finally necessitated.

Mr. Gladstone, however, understood that it was not sufficient to re-establish material order, but that it was just as necessary to remove the causes of disorder. A commission made an inquiry of an impartial nature into the condition of the sister isle, and verified the good foundation of the majority of the claims of the Land League. The result of this inquiry was the Land Act of 1881, which rendered justice to a good part of these claims.

One of its principal clauses gave to the farmer who was not in agreement with his landlord the right of having the price of his tenure fixed for a minimum duration of fifteen years by a commission appointed for this purpose. The commission was also authorized to make advances, payable in a certain number of years, to the farmer who, by agreement with his landlord, was willing to acquire his farm. The Land Act of 1881, finally, sanctioned the principle of the co-proprietorship of the farmer by recognizing his ability to sell his right as worker of the soil.

But the law of coercion and the tyranny with which Mr. Foster, the secretary-in-chief for Ireland, had applied it, had exasperated the Irish representatives to the extent of making them spurn the overtures of the prime minister, and the National party replied to these concessions only with abstention. They refused to vote for the law, and it was adopted in spite of their abstention.

The Land Act had not the desired effect and in 1881 the expulsions numbered 17,341. The agrarian assaults also continued. The ministry, in a measure, losing its coolness, had Parnell and the principal Irish leaders arrested and shut up in Kilmainham prison in consequence of their violent language in the popular meetings.

The Irish bishops, following the pontiff's recommendation, restrained themselves admirably during this grievous period. They induced the people to try the loyal application of the new legislation, and, as a pledge of his satisfaction, the pope raised Monsignor McCabe to the cardinalate in the consistory of March 27, 1882. Lastly, he reiterated his advice to Ireland in his letter of August 1, 1882, which was rendered timely by the new troubles by which unfortunate Erin was disturbed. He states in this letter that the Irish affairs caused him "more anxiety than consolation" because of the serious miseries which this island continued to suffer, and also because of the violence of passions which led so many of the Irish to disorder and even to murder, "as if it were possible that the hope of public happiness could rest in dishonor and crime."

"The Irish are permitted," the pope concludes, "to seek a remedy for their misfortune; they are permitted to struggle for their rights; for what is permitted to every nation must not be denied Ireland. But the advantageous must be sought by honorable means, and it is shameful to defend by injustice any cause, however just it may be." He then condemns, as contrary to justice, the employment of violence, and secret societies. He finally expresses the wish to see Ireland recover her prosperity without doing any wrong; and his confidence in the spirit of justice of the English government, which cannot overlook the fact that the welfare of Ireland is intimately connected with the peace of the whole empire.

But popular feeling was too much aroused in Ireland, and the government, on the other hand, was too much occupied in violent repression, to allow the words of the pope to produce their full effect. The Parnell testimonial fund for the judicial assistance of the Irish leader, who had been brought before the English courts, had been organized by the Irish patriots. The indications were that the money raised by this means was intended to foment resistance rather than pay the expenses of justice, and that was why the pope, through the prefect of the Propaganda, caused a declaration to be made, in a circular addressed to the Irish episcopate, that the Holy See could not approve of this undertaking, and forbade every member of the clergy to take any part in it. The circular took care to add, however, "that it is lawful for the Irish to seek to better their sad condition, . . . and that it is not forbidden to collect money to improve the condition of the Irish." What Rome forbade the clergy to do was to pay for physical force while taking part in an undertaking which had this hidden but real end.

In 1883 Protestant England, reduced in some measure to extremities in its struggle with Ireland, had recourse, as a last resource, to the pacifying influence of the papacy, and Mr. Errington was sent as ambassador to the Vatican. Ireland and England had heard the voice of Leo XIII, but it did not entirely succeed in overcoming the political agitations. But there, as in Germany, the great lines of the policy of the pope and the basis of his action already plainly appeared. To keep the Irish movement in legal paths, and that in the common interest of the Irish cause and of the peace of the British Empire, such was the end aimed at by the pope, and nothing could make him lose sight of it in the years which followed.

The pope had been greatly consoled by a pilgrimage made by the Slavs to Rome, but almost immediately upon the departure of these pilgrims a shocking event stunned the entire Catholic world. It had been decided, with the consent of the civil authorities, that during the night of July 13, 1881, the remains of Pius IX, deposited temporarily in St. Peter's, should be transferred with the greatest secrecy to the Church of Saint Laurence, which had been chosen by the deceased pontiff as his burial-place. The government had been opposed to the transfer being made with ceremony, to avoid giving a new proof of the liberty and security of the papacy. In spite of the precautions taken, the public had become aware of the transfer, so that at midnight an immense crowd was stationed upon the square of Saint Peter's, desirous of rendering a last homage to Pius IX. A modest hearse and three carriages composed the whole train; but it was followed and surrounded by all Rome.

All along the route taken by the cortège the houses shone with lights, and from the open windows the people threw flowers. A hundred thousand persons formed an escort of honor to the remains of Pius IX, while numerous candles lighted up the scene. It was a posthumous triumph for the pontiff who had died a victim of the Revolution, and who through it had experienced all sorrows and insults. Such a spectacle excited the rage of the Revolutionists, and soon a mob assailed the funeral procession, threatening to throw the body of Pius IX into the Tiber or a sewer. The police at first seemed to wish to prevent the disorder, but soon they ceased to oppose any effective resistance to it, and the long distance which separates Saint Peter's from Saint Laurence's was traversed by the procession among curses, blasphemies, and blows. The restraint of the Catholics was admirable.

They confined themselves to marching in good order without replying to the acts of violence, although many of them had been wounded.

The cause of these excesses was thrown, naturally, by the government upon the provocation offered by the Catholics. The anti-Catholic press supported and approved the scenes of the night of July 13, which fact was still more abominable than the scenes themselves. But these odious facts were not to turn to the moral advantage of Italy and her government. They showed, under a striking aspect, the difficulties of the pope's situation at Rome. If such excesses were possible against the lifeless remains of a pontiff, what would have been the fate of a living pope if he had wished to come out of his voluntary prison in the Vatican? Hence the protest which Leo XIII addressed to the powers through his secretary of state, and which he loudly renewed in the address of August 4, gave food for reflection to all those who were not blinded by bigotry.

The majority of the people of Italy were shocked by an incident the disgrace of which was a reflection upon their country. A protest which they circulated broadcast was signed by millions, and on October 16 fully 20,000 pilgrims came to offer the pope, as the "First of the Italians," the respectful homage of the people of Italy. Led by Cardinal Agostini, the Patriarch of Venice, they were received by Leo XIII in the Cathedral of St. Peter, where entrance had been reserved for them. The pope lavished upon them the most urgent exhortations to concord and fidelity to the Holy See. "Let none of you," he said, "yield to the force of circumstances and of the times, by accustoming yourselves by culpable indifference to a state of things which neither we ourselves nor any of our successors will ever be able to accept."

At Christmas Leo XIII renewed his protests before the

College of Cardinals. He then declared that the situation was becoming "daily more intolerable," and the report was then circulated that the Holy Father was thinking of abandoning Rome.

At the beginning of the year 1882 the increasing lamentable condition of Italy from the religious viewpoint inspired Leo XIII with his encyclical "Etsi Nos" of February 15. After having depicted in striking terms the efforts made to dechristianize Italy by the suppression of the religious orders, the confiscation of the ecclesiastical property, the secularization of marriage and instruction, by the religious decay increasing in Rome and the insults to which the papacy was exposed, the pope called to mind that Italy is indebted to the papacy for having defended her against the barbarians and against the Turks. It is to the papacy she owes peace in the unity of faith. This civilizing and peace-bringing power has never been lost by the Church and the pope; it is a necessary effect of the Catholic doctrines. "For the Church has not borne and brought up sons that at the moment when the need makes itself felt she may not be able to expect assistance from them, but that each one of them may put the salvation of souls and the good of religion before his ease and private gain." Leo XIII insists upon one of the greatest pledges of success in the struggle for the Church—the good education of the clergy. Finally, the pope urges the Italians to give liberally for the maintenance of seminaries, and he offers for their imitation the ever memorable examples of generosity given by the French and by the Belgians in similar circumstances.

Leo XIII did not confine his activities solely to opposing the enemies of religion in Italy and elsewhere. He was unceasingly occupied with the means of increasing the proper spirit of Christianity among the faithful, which is alone able

to arm them for the terrible struggles of the present times. For this purpose he thought of the Patriarch of Assisi, who renewed, by his burning ardor and zeal, the spiritual life of the Christians of the Middle Ages.

The eighth centenary of Saint Francis of Assisi, September 17, 1882, brought about the appearance of an encyclical in which Leo XIII made a panegyric of this holy man, and showed the immense and happy influence exercised by him in the midst of the agitation of his time. He compared the vices and bloody disturbances of that time with the still greater vices and revolutions of his own time, and expressed the hope of seeing the Franciscans renew for the welfare of souls the prodigious efforts of former years.

During his pontificate Leo XIII did not cease to work for the realization of his plans for raising the standard of historical studies, and at the present time the library and archives of the Vatican have no need to envy the most celebrated institutes of a similar kind in Europe. Everything has been done to facilitate research there; documents have been rendered more accessible, and the great work of making a catalogue is being actively carried on. A school of paleography and of applied criticism has been installed in the Vatican itself. In short, the Holy Father put everything in operation to justify his words which he addressed on February 24, 1884, to the German Circle of History: "Exhaust the sources as far as possible. That is why I have opened the archives of the Vatican to you."

From the heart of the pope himself came the encyclical of September 1, 1883. In it he prescribed for the month of October the daily recitation of the Rosary throughout the world. This was preceded by the most touching considerations upon the devotion to Mary and upon the aid which the Church has found in this devotion, particularly in the

reciting of the Rosary, in the most critical periods of her history. This pontifical document, which breathes forth the most tender confidence in the Queen of Heaven, bears witness to the supernatural faith and hope which guides the popes in the direction of the Church in the midst of the pre-occupations which it causes for them. It was followed by several apostolic letters upon the same subject.

Six strenuous years had already passed away. During these years Leo XIII had unceasingly sought to exalt the Church and to restore to it its salutary influence, but everywhere and always he had come into collision with a secret influence whose power he had sometimes succeeded in overcoming, without ever being able to disarm it or to triumph completely over it. The pontiff believed that the moment had come openly to denounce to the universe this irreconcilable enemy of all social good, Freemasonry.

The encyclical, "Humanum Genus," of April 20, 1884, is a veritable act of accusation, which sums up and condenses the reasons for condemnation brought by the Church against this association. The innermost constitution of Masonry and analogous sects is exposed in this encyclical, their propagation, their aim, the justice of the reproof with which they inspire the Church, and the means for fighting against their influence. Masonry is, as it were, the centre of all the clandestine sects of which the very character is secrecy. Leo XIII shows the malice of Masonic theories; they breathe forth a satanic hatred against Christ, they degrade human nature and drive it to ruin, they destroy the family, and by removing God they shake the very foundation of society and civil authority to the detriment of the States. Finally, the pontiff invites all the faithful to pray earnestly and to remain united for struggle against the terrible enemy which they have to combat.

The publication of this encyclical was soon followed by an instruction from the Holy Office more precisely defining the means to be employed for struggling against Masonry, and declaring in the name of the Holy Father that the reservation of censure against Freemasons and the obligation to denounce their secret leaders remained suspended for a year. Leo XIII wished thus to facilitate the return of sectarians who might have felt themselves touched with grace as a result of the grave warnings of the pontiff.

At the request of the first President of the United States, George Washington, the foundation-stone of the Catholic hierarchy was laid one hundred and twenty years ago by the appointment of Charles Carroll's cousin, a Jesuit priest, as first Bishop of Baltimore. From that day to this the pontiffs have bestowed special care in fostering the growth of Catholicism in the United States and in giving the Church a prestige among the people which no other Christian body can claim. Fortunately, throughout its career in the Republic of the West, the Catholic Church has been privileged to avoid all serious conflict with the established civil authorities.

During the latter years of Leo's predecessor it was the opinion that the interests of the Catholic religion in the United States did not receive as much encouragement as their great scope demanded. There can be no doubt that Leo XIII was, from the beginning, deeply impressed with the opportunities of spreading the faith among English-speaking races, and had imagination enough to realize its great potentialities.

In the United States these immense possibilities had, from time to time, been provided for, in calling the Catholic prelates of the North American continent together in plenary councils—that is, councils endowed with full authority,

under the guidance of the Holy See, to revise and improve the organization of the Church in all matters of discipline, in everything except doctrines and morals, which are the sole province of the Holy See itself.

Two such councils had been held in the time of Pius IX, and Leo XIII determined to summon a third in the year 1884. During the previous year many of the American bishops had visited Rome, and had been received by the pope in special audience, at which the affairs of the Church were freely discussed. The Holy Father learned from the bishops that many of the great capitalists in the United States were members of the Catholic Church, men generally of humble origin, some of them Irishmen, others belonging to various nationalities, who, by industry and good fortune combined, had amassed great wealth, and were generous in doing everything possible for the propagation of the faith, in helping poor missions and giving sometimes lavishly to works of charity. But though the American millionaire held his place among the Catholic community, the bishops represented that the Church in America was chiefly sustained by the dollars and cents of the Irish and other Catholic emigrants.

The people were growing in material wealth and prosperity. More priests were needed, and the services of the religious teaching orders were in special demand. There was a craving for higher education under Catholic influences among the well-to-do Catholic laity. In fact, in everything concerning the teaching and the ministrations of religion in the United States, the need was organization and personal influence, racy of the soil. These were some of the considerations which induced Pope Leo to summon the third plenary council of the United States.

The archbishops of the United States went to Rome in November, 1883, at the particular call of the Holy Father,

for consultation in preparation for the contemplated council. Cardinal McCloskey, the Archbishop of New York, would, in virtue of his position, have led the deputation to Rome, and would have been appointed to the presidency of the council. But he was old and infirm, and was, therefore, excused. The Holy Father nominated Archbishop Gibbons, of Baltimore, as apostolic delegate to preside and to represent the Holy See at the council. As would have been done in the case of an œcumenical council of the Church, preliminary conferences were held to formulate the order of business and the character of the questions to be discussed; and on Sunday, the 9th of November, 1884, Baltimore, the capital of Maryland, enjoyed a spectacle of impressive ecclesiastical splendor never before presented on American soil.

The pope, who had presented the archbishops with a full-length portrait of himself, to be hung in the council hall, was the first to congratulate the assembling prelates, and caused Cardinal Jacobini, the papal secretary of state, to send his apostolic blessing to the Fathers of the plenary council; and the bishops, through Archbishop Gibbons, replied: "Eighty-three prelates assembled in council return thanks to Your Holiness, and assure you of their dutifulness and devotion."

Eighty-three prelates! England when her people were mostly Catholic had never presented such a gathering of Fathers of the Church. Of the deliberations of the American prelates in council an official record has, as is usual, been kept. The result of these deliberations is to be found in a joint pastoral issued after the conclusion of the session, which lasted until the 7th of December.

The archbishops and bishops refer particularly to the growth of the Church in the United States and to the previous plenary councils held. The extension of Catholicism, the multiplication of Catholic institutions, the enlargement

of the occupied territories, such as bringing within the government of the Church "the land of the far West that once was desolate and impassable," but which "through God's providential mercy now rejoices and flourishes like the lily"; the fact that "the wilderness had exchanged its solitude for the hum of busy life and industry, and the steps of our missionaries and Catholic settlers have invariably either preceded or accompanied the westward progress of civilization"; that "forests had given way to cities, where Catholic temples re-echo the praises of the Most High," made it both wise and expedient that, as the Fathers phrased it, the legislation of the previous councils should be examined.

The decrees relating to discipline are not of general public importance, inasmuch as they refer to methods of church government. But in the schema for the council, which was prepared by the pope himself, the Fathers of the council were directed to take into consideration the novel theories of life and government which had been introduced into society, and the dangerous doctrines which had been promulgated ever since the partial revolt of Döllinger and his friends against the decrees of the Vatican Council. These are briefly defined by the bishops as "materialism, or the denial of God's power to create, to reveal to mankind his hidden truths, to display by miracles his mighty power in the world, which is the work of his hand." These errors were condemned at the Vatican Council, and the condemnation was reiterated by the Council of Baltimore."

The Catholics of America are further warned against the teachers of scepticism and unbelief who were, and are still, at work in their midst. The archbishops and bishops declared that, in the United States, the heralds of unbelief were attempting to mould the minds of the young in the American colleges and seats of learning; that they were also actively

working among the masses; that there was a rapid spread of false civilization, hiding its foulness under the name of enlightenment, involving as it does "the undisguised worship of Mammon, the anxious search after every ease, comfort, and luxury for man's physical well-being, the all-absorbing desire to promote his material interests, the unconcern, or rather contempt, for those of his higher and better nature; and that out of all this must grow heartless materialism, which is the best soil to receive the seeds of unbelief and irreligion."

Having thus pointed out the dangers, the Fathers of the council indicate results. "The first thing to perish," they exclaim, "will be our liberties. For men who know not God nor religion can never respect the inalienable rights which man has received from his Creator. The State in such case must become a despotism, whether its power be lodged in the hands of one or many." This is a full and eloquent vindication of the connection between true religion and true liberty. But the Fathers, instructed as they were by Pope Leo XIII through their archbishops, go one bold step further. It had been taught in America that allegiance to the Catholic Church was incompatible with allegiance to the republic. "A Catholic," they say, "finds himself at home in the United States, for the influence of the Church has been constantly exercised on behalf of individual rights and popular liberties. And the right-minded American nowhere finds himself more at home than in the Catholic Church, for nowhere else can he breathe more freely that atmosphere of divine truth which alone can make him free. We repudiate with equal earnestness the assertion that we need to lay aside any of our devotedness to our Church to be true Americans, and the insinuation that we need to abate any of our love for our country's principles and institutions to be faithful Catholics."

It appears to have been argued that, because Catholics hold that there is no power but from God, they must then be inimical to a republican form of government; and the bishops in council reply that they believe that their country's heroes (at the time of the Revolution) were the instruments of the God of nations in establishing this home of freedom. "To both the Almighty and his instrument we look with grateful reverence. The spirit of American freedom," they continue, "is not one of anarchy or of license. It essentially involves love of order, respect for rightful authority, and obedience to just laws. There is nothing in the character of the most liberty-loving American which could hinder his submission to the divine authority of our Lord, or the like authority delegated by him to his apostles or to his Church."

At the time, no doubt, the issue of this joint pastoral—addressed, as it is, in its essence to non-Catholics and to Catholics in the United States—created a very considerable sensation. But, on the whole, it was enthusiastically received by those outside the pale of the Catholic Church. It declared to non-Catholic Americans, from whatsoever nationality they may have sprung, that the Church was the promoter and the protectress of true human freedom. There were some who afterwards raised theological discussions on the point, who held that there was too much Americanism in the declaration of the Council of Baltimore; but, as was afterwards seen, the Fathers of the council were only fulfilling the strict instruction they had received from Pope Leo himself.

The declaration of fealty to the republic and of reverence for its great founders was, at all events, opportune. It dissipated all public misinterpretations of the mission of the Catholic Church in the United States, and it vindicated the claim of the humblest Catholic to be considered as true a patriot as was George Washington himself, or Charles Car-

roll of Carrollton, or the Jesuit bishop who had been the friend and secretary of Benjamin Franklin. In acting on the papal instructions, the bishops at Baltimore at once placed the Catholic Church of the United States in the forefront of all the other religious bodies within the republic, and taught men to look to its accredited representatives for light and leading in all the perplexing moral problems which beset the path of civilized government, and to its members for examples of good citizenship.

Prestige was undoubtedly given to the Catholic body, as was afterwards shown by the courtesies exchanged between the pontiff at Rome and the President at Washington. When President Cleveland presented to the pope a beautifully bound copy of the Constitution of the United States of America he recognized that the spiritual influence of Leo over the Catholic subjects made for civil allegiance and the highest ideals of good government.

The Holy See found a few other subjects for consideration out of the review of the Catholic situation in the United States. As an immediate outcome arose the question of university education for Catholics. It was not a new one, for the problem of Catholic higher education in countries governed by Protestant ideas had been, and remains, a disturbing topic. It is unsettled in Ireland, a Catholic country ruled by an outside Protestant government. In the United States, where the President is not compelled to make any declaration against the faith of any section of his fellow-citizens, no restrictions existed which barred the way to the establishment of a Catholic university. Archbishop Gibbons had long advocated the foundation of such an institution. But the general view held by him and his episcopal colleagues was that, if it were done at all, the creation of a Catholic university in the United States must be exceedingly well done. And so it was.

A Catholic lady of wealth opened a fund for the purpose by subscribing \$300,000. Mr. Eugene Kelly, a banker, and the treasurer of the fund contributed to the Irish National movement in America, subscribed \$50,000, and other Catholics of means, men of all nationalities, sent in their hundreds and their thousands of dollars. Ultimately a fund almost sufficient for launching the university on an adequate scale was forthcoming, and the first steps towards its establishment were taken.

Pope Leo and the American episcopate were in constant communication on the whole subject. It was settled that the Catholic University of the United States should be under the direction of American professors, so far as might be possible. And so it has come to pass that the Catholic University at Washington is really a papal institution. The rector was nominated by the pope, who selected a distinguished Irish scholar and ecclesiastic, Monsignor Keane, for the post, and the great institution of the higher culture in the United States was inaugurated with dignified ceremony, the pope's special representative and apostolic delegate to the United States being present.

Adding to the favors conferred, which no doubt were meant to present the Church to the American people in its full state, the pope determined to make what was at first a temporary expedient a permanent institution, and he, therefore, created an apostolic delegation at Washington, and appointed his friend, Archbishop Satolli, as first delegate. The delegation is not to be confounded with a nunciature.

A nuncio is accredited to the chief of the State to which he may be sent, but an apostolic delegate is confined in his duties to the survey of the ecclesiastical affairs. He is, in fact, the papal nuncio to the Catholic community in a non-Catholic State. But in the United States the apostolic delegate, who is always received at the White House at

Washington, on almost the same terms as the ministers or ambassadors from foreign courts, has also the authority to negotiate with the government on matters concerning the welfare and the interests of the Catholic citizens of the republic.

The United States does not make treaties or concordats with the pope, who at Washington is not recognized as a temporal sovereign, but, when occasion requires, the apostolic delegate is enabled to represent the mind of the Catholic hierarchy and at the same time the views of the Holy Father. Thus the Holy See is practically more directly represented at Washington than at the court of Saint James; but then there are more Catholic citizens in the United States than within the borders of the United Kingdom of Great Britain and Ireland.

The condition of Catholicism in Canada, though not quite analogous to the position of the Catholic Church in the United States, also demanded the early attention of Pope Leo XIII. Canada was at one time the Catholic colony of Catholic France. In the province of Quebec the inhabitants are Catholics descended from the original French settlers, and there are large numbers of Irish Catholics enjoying the citizenship of the Canadian Dominion. Irish Catholics and French Catholics have been among its statesmen, and a French Canadian, Sir Wilfrid Laurier, became the premier of the Dominion. But since difficulties arose in Canada, a few years ago, between the Church and the State, in Manitoba and the Northwest the local governments passed education laws which, had they been established in their entirety, would have abolished Catholic influence in elementary schools.

In Canada, as in Great Britain, the Catholics had built their own denominational schools, and they shared in the

educational rate as other denominations did. The Canadian plan of preserving denominational teaching without interfering with the educational rights of the undenominationalists was simple in the extreme. A general rate was levied, but the ratepayer had the right of saying to what particular denomination, if he were a denominationalist, he desired his rating contribution to be allocated. The policy in Manitoba and the Northwest sought to alter all this and to establish purely state education without religious teaching.

The Catholic episcopate of Canada, naturally and rightfully, called upon the Catholic population to oppose the new departure in educational policy. The education question became the great bone of contention in a general election, and the Catholics were beaten in the contest. In this emergency the pope was appealed to. He could not allow the Catholic youth of Canada to be educated under purely secular influences, and the withdrawal of state aid, the imposition placed on the Catholics of bearing all the burden in the education of their children, would have been a heavy one indeed. Neither the provincial governments nor the Catholic hierarchy could see any way to an immediate solution.

The pope appointed an apostolic delegation to Canada, and ultimately, through the influence and mediation of the apostolic delegate, a *modus vivendi* was found. Sir Wilfrid Laurier, it will be remembered, on one of his visits to Europe, was received in audience by Pope Leo XIII, with just as much consideration as if he had been a Catholic prince, and was, perhaps, the first Catholic prime minister of a non-Catholic State who had been received during his premiership.

Sir Charles Gavan Duffy, once premier of the Australian colony of Victoria, was granted an audience by Pope Leo, and also by Pope Pius IX, but on neither occasion was he acting premier. Sir John O'Shanassy, one of the first cham-

pions of self-government for the Australian colonies, born a Catholic peasant in Tipperary, and ultimately elevated to the post of Australian premier, had also been received at the Vatican and was favored with the apostolic benediction. It so happened that all the English-speaking nations of the world, thanks to the pontifical action of Leo XIII, were represented in the Sacred College of Cardinals—Ireland by Cardinal Logue; England by the late Cardinal Vaughan; the United States by Cardinal Gibbons; Canada by the late Cardinal Taschereau, and Australia by Cardinal Moran. The British Empire may eventually be represented in the senate of the Church more fully than any other non-Catholic State in the world, and that recognition will be a tribute not merely to the toleration extended to the Catholic religion within the dominions of King George V, but to the beneficent influence of the Catholic Church among English-speaking races.

The vitally important encyclical "Immortale Dei," upon the constitution of the State, a real code of Christian politics which all statesmen should study, appeared on November 19, 1885. Leo XIII commenced by explaining his aim to refute the old but renewed calumny which represents the Church as the enemy of the State, and to compare the new theories regarding the State with Christian doctrine in order to show how much the latter surpasses all others, and in order that each one may know what he ought to observe in such an important matter. Principles are then established. It is in the nature of man to live in a civilized society, which alone can guarantee him the things necessary for life and for the development of intelligence. But no society can exist without authority to unite and control it. The existence of an authority is, then, desired by nature, that is to say, by God, its author. All authority comes from God. "The right to command is not necessarily attached by him to any form of

government. But in every form of government those governing ought to have respect to God, the Supreme Master of the world, and to propose him to themselves in their administration as the example and the law to follow." The government ought, then, to be just and mild for the advantage of the citizens, under pain of being condemned by the judgment of God.

In virtue of these principles the government will attract to itself the honorable and voluntary obedience of the citizens, who will feel themselves obliged to respect an authority coming from God, if they do not wish to resist the will of God himself. That is why having recourse to sedition "is a crime of high treason, not only human but divine."

The pope unfolds the advantages which the Christian constitution of society offers for princes and for the people, for civil society and for the family, as well as for individuals. To the princes it assures an authority which has the elements of the divine; to the people a worthy obedience. It makes peace reign, it assures good government to the nations, and it facilitates for individuals the gaining of eternal salvation as well as temporal prosperity. The family acquires stability; the duties of the married couple, the dignity of the wife, the authority of the husband, the welfare of the children, are wonderfully preserved.

The encyclical "Immortale Dei," while setting forth principles which Leo XIII endeavored to impress upon every occasion on the Catholics of different nations and to cause to pass into the domain of action, gives prominence, in a masterly way, to the happy influence exercised by the Church upon civil society for the good of the people.

During the year 1886 the fury of the opposition was satanic. The anti-clerical congresses were multiplied, and the insults to the pontificate were redoubled to such an extent

as to render necessary the sending of a note from the Holy See to all the foreign governments.

The anti-Catholic press was not alone responsible for these outrages. A minister, M. Grimaldi, in the midst of a public ceremony denounced the Vatican as the "enemy of Italy" and urged all liberals to unite to fight this common adversary. On September 20, the anniversary of the taking of Rome, Humbert I, King of Italy, mingled his voice with the concert which arose from all sides by characterizing Rome as an intangible conquest in a telegram addressed to the Roman authorities. This word received a joyous welcome from the moderate liberals, and it is still repeated in all ways and on every occasion.

Leo XIII responded to this outbreak of anti-papal enthusiasm in his speech to the organizers of the eighth centenary of Gregory VII: "Oh, if the Italians were able to separate their love of country and desire for prosperity from the dark projects of sectarianism, and if, inspired with their really good and supreme interest, they considered it a duty and an honor to support the cause of the pontiff, and to defend the independence and liberty of the Apostolic See!"

On May 23, 1887, in a speech before the consistory, the pope addressed a new and urgent invitation to the Italians: "We have long and earnestly desired that security and peace be restored to the Italians, and that an end be put to the fatal disagreement which separates them from the Roman pontificate; but the justice and dignity of the Holy See, wounded as they are by a conspiracy which is the work of sectarianism rather than of the people, must remain safe. In order that an agreement may be made, a state of things will have to be found such that the Roman pontificate may not be subjected to the power of any one, and that it may enjoy the real liberty to which it is entitled. This result, far from being

prejudicial to public affairs in Italy, would greatly contribute to assure its safety and prosperity."

These words of Leo XIII went too close to the heart of the subject not to produce a great impression. Every one, indeed, except those who were blinded by the sectarian spirit, felt more or less confusedly that the misunderstanding with the pope is the death of Italy. They began on all sides to look for a solution, but outside of the ground indicated by the pope himself. In the meantime the idea of transferring the capital to Florence, to prepare the way for the restoration of Rome to the Holy See, appeared more or less timidly in the press.

The necessity for a reconciliation was well understood in official circles, but they set out from this principle laid down by the former minister, Bonghi, in the *Nuova Antologia*: "As for territory, Italy can neither restore nor give the pontiff much or little."

But in spite of the more or less conciliatory language of the ministerial press, it was in no wise in harmony with the acts of government, and in the month of July ecclesiastical tithes were abolished by a law which openly violated the rights of the parish priests. Humbert, after having hastened to sanction this law, replied to the complaints of Cardinal Agostini, Patriarch of Venice, that he had merely done his duty and that he would brave "securely the judgment of God, of the Church, and of society."

If some visionaries had made a mistake concerning the intentions of the pope, they were soon deceived. Leo XIII thought it well to set forth the great lines of his policy in a letter to the new secretary of state, Cardinal Rampolla, on June 10, 1887.

In this remarkable document the pontiff determines from the beginning the course which he is pursuing: to make the

people and their governments profit by the beneficent influence of the Church, not only for the salvation of souls, but also for the good of human society. It had been for this purpose that he had always endeavored to reconcile nations with the Church and to form friendly relations with them by re-establishing religious peace everywhere. The thing is the more necessary as governments are everywhere struggling against the spirit of disorder. "But safety will not come without the Church."

He unfolds his views and anxiety with regard to other countries and finally arrives at Italy. This part of the letter gives in admirably clear and condensed form the doctrine so many times developed by the pope in his writings and addresses upon the independence of the Holy See. "The actual state of things is, moreover, ruinous for Italy, which is brought only internal embarrassment, an unquiet conscience, increase of irreligion and immorality; external discontent of the Catholics, difficulties and dangers of a political order, from which we desire with all our heart that our country be delivered."

The objections made against the temporal power of the popes are next refuted. To renounce it, it would be necessary to renounce great advantages. But the pontifical sovereignty is not in reality opposed to any genuine good. History proves it.

This letter put an end to certain illusions which existed in the minds of a number of Catholics. But, as the pope expected, it did not convert any of the obstinate adversaries of the papacy. The Freemason, Crispi, had just taken the reigns of power. Sectarianism was going to rule more than ever in Italy. Nothing remained for Leo XIII but to have recourse to supernatural means to check the progress of impiety. In a letter of October 31, addressed to the cardinal-

vicar, he prescribed the daily and perpetual recitation of the Rosary in all the churches of Rome dedicated to the Blessed Virgin. The pope more than ever put his trust in her who bruised the head of the serpent, and it was by her assistance especially that he hoped for the success of his efforts on behalf of the welfare of the Church.

The last day of the year 1887 was to be a memorable date, not only in the life of Leo XIII, but in the history of the Roman pontificate in the nineteenth century. Gioacchino Pecci had been ordained a priest on December 31, 1837, and had celebrated his first Mass on January 1, 1838. Fifty years had passed since then, half a century of apostolic works, the last ten years of which had been filled by the incomparably glorious exercise of the sovereign pontificate, and at the end of this long period the supernaturally enhanced figure of the sovereign priest appeared dominating the universe and offering to humanity in his supreme teachings the answer to the perplexing enigma which she was eagerly but unsuccessfully trying to solve, the answer which was to shed light and give peace.

The opportunity given to the world to express its appreciation in a superb manifestation of faith, of admiration and love, such as has never been seen since time began, was in the sacerdotal jubilee of Leo XIII. One would have said that it was the dawn of the day caught sight of by Joseph de Maistre, when he wrote with almost prophetic intuition: "The time is drawing near when we shall have in the world the visible presence of the papacy." A universal movement ran through the world in 1888, drawing towards Rome sovereigns and peoples, Catholics and non-Catholics, believers and sceptics, and before the throne of Leo XIII were seen ambassadors of every land, bearing rich presents. Whether they deliberately chose to do so, or whether they allowed

themselves to be drawn by the irresistible current, the powers participated largely in the festivities of the sacerdotal jubilee of Leo XIII.

A preparation of three years preceded the solemnities of the jubilee; and while from one end of the globe to the other people were preparing gifts for the Vatican Exposition, a holy league of prayers and alms on behalf of the Holy Father was everywhere organized, creating between Rome and every part of the Catholic world a bond of love and activity which drew the hearts of men irresistibly to the pope. The result of this long and affectionate preparation surpassed all expectations. The Jubilee Mass of Leo XIII was an unprecedented triumph; and while the splendors of the pontifical procession were being displayed under the vaulted roof of Saint Peter's, while an enthusiastic multitude was greeting Leo XIII and offering with him the saving victim over the tomb of the fisher of Galilee, at the same hour throughout the whole world millions of the faithful were praying and offering communions on behalf of the pope. It was Catholic unity in faith and love raising to God in a sublime outburst the Church and its head, the shepherd and the sheep. Then they saw an uninterrupted succession of pilgrimages bringing to the feet of the pontiff delegations from all peoples, from every class, eager to receive instruction from his mouth, and the flame of "devotion to the pope," as Father Faber said, revived at its own fireside, spread more ardently and more generously to all the Catholic world.

The extent of the Catholic movement was in some measure tangibly expressed by the Vatican Exposition. The vast room which had been prepared for it had been found insufficient; the exposition filled gallery after gallery, hall after hall, accumulating works of art, products of industry, scientific discoveries, a real ethnographical museum, which pre-

sented in epitome the picture of the activity and civilization of the Catholic nations. Different from the similar expositions so numerous in our day, this exposition was not a vain display of objects intended to be sold or returned to the exhibitors; they were in some way the golden-wedding presents offered by the children of the Church to their Father. The gifts exhibited at the Vatican were valued at about \$10,000,000, without speaking of a sum approximating another million poured into Peter's pence. The subscription for the "Collection" of the Jubilee Mass alone amounted to \$600,000. These figures are worthy of notice in a silver age like ours.

With his usual watchfulness to turn each thing to account for the salvation of souls, the pontiff profited by the universal attention of which he was the object in the year 1888 to make heard lessons of the highest importance in the encyclical "Exeunte Jam Anno."

The pope, in this celebration—which in itself had nothing so extraordinary about it, but which nevertheless stirred up in an unusual manner the feelings of all and had given place to so many manifestations of joy—sees the proof of the great place which the vicar of Jesus Christ occupies in the concerns of men, of the hope which they have in him in the midst of the difficulties which exist in our time, finally of the respect of the Catholics for the Roman Church, the mother and mistress of all others. Hence the duty of the pontiff to give evidence of his gratitude to the Lord, and to make known to men the consolation experienced from their homage. "But we have," he adds, "a greater and more sacred duty to perform," which is to make all understand that "respect towards the Holy See is real only if, being united with Christian virtues, it leads souls to salvation. This is why the pope has determined to speak to his children, to exhort them freely to lead a holy life."

In conclusion Leo XIII expresses the confidence with which the symptoms of the awakening of faith which occurred in the year 1888, inspire him, and turning towards the Lord, he addresses to him this magnificent prayer, which should often be on the lips and in the hearts of the faithful:

“Thou seest, Lord, how the tempest blows from every quarter, and how violently the waves of the sea are stirred up by it. Command, we entreat of thee, who alone art able, command the winds and the seas. Restore to the human race the true peace which the world cannot give; restore quiet and order. By thy grace and at thy bidding let men return unto the appointed order, reviving due piety towards God, justice and love to their neighbors, moderation for themselves, conquering the passions by the reason. May thy kingdom come, and may they also who by vain striving seek truth and salvation afar from thee understand that unto thee must submission and obedience be given. Thy laws are full of equity and paternal goodness, and thou thyself givest us the power of fulfilling them with ease. The life of man upon the earth is a strife, but thou lookest upon the strife and givest aid unto man that he may triumph; thou raisest him up when he falls, and thou crownest him in his victory.”

This encyclical, as it were, is a spiritual monument raised in memory of the sacerdotal jubilee of Leo XIII.

Meanwhile the situation in Ireland was worse than ever. To remedy this state of things, Messrs. Dillon and O'Brien conceived the plan of organizing a peaceful but invincible resistance by means of what was called the Plan of Campaign. The practice of boycotting gave this situation exceptional gravity.

Leo XIII remained in sympathy with Ireland, although the Holy See did not seem to approve of this movement, and there resulted, therefore, distrust of its position. The pope

gave manifest proof of his interest by appointing Monsignor Walsh Archbishop of Dublin on July 3, 1885. As Monsignor Walsh had been one of the firmest supporters of the national cause, his appointment was welcomed throughout Ireland. In February, 1885, there was a meeting at Rome of sixteen Irish bishops to confer about the affairs of Ireland. Monsignor Persico, afterwards cardinal, was instructed to proceed to Ireland and to conduct a long and minute inquiry. Only when it was complete did a decree of the Holy Office appear, on April 13, 1888, condemning the Plan of Campaign as contrary to Christian morality.

The Tory cabinet had just passed a most rigorous bill at the moment when the pontifical decision was made known. Moreover, the decree of the Holy Office, which was not intended for publication, was, in consequence of an inexplicable indiscretion, divulged in the first place by the English press, whose triumphant sneers resounded sadly in the hearts of the Irish.

Naturally, indignation in Ireland followed. Meetings of protest were held, in which inconsiderate and violent words were uttered. The bishops had to intervene. After deliberation in Dublin, on May 30, 1888, they declared that the decree of the Holy Office was not concerned with political action, but with defining a question of morality. To this Leo XIII added his word of authority, in the encyclical "Sæpe Nos" of June 24, 1888, addressed to the Irish bishops. In this he protested anew his love for Ireland, and his astonishment at the agitation produced, thanks to false interpretations, by a decree concerning a moral question, issued after a most searching examination.

While it is not questioned that the Holy See wished to bring about closer relations with the English government, it is manifest that such a thing was done merely in the com-

mon interest of Ireland and of England. As for the accusation of precipitation, it is childish, if we recall that Leo XIII asked that the Irish bishops come to Rome, and sent to investigate the matter a most experienced man, who spent months in the island. Finally, the principle upon which the attitude of the pope is based is not the right of the Church to intermingle in all political questions, but the right, vindicated by the encyclical "*Sapientia Christiana*," "of making known what is honorable or base, and what one ought to practise or shun in order to arrive at eternal salvation."

It would be a monstrous injustice to accuse Leo XIII of having sacrificed Ireland to England, but it is beyond doubt that the Holy See considered eminently desirable an understanding with the British Empire, which everywhere save in Ireland shows herself well disposed towards her Catholic subjects.

The English mission, sent to the Vatican by the Queen of England in 1889, was a great consolation for Leo XIII. The head of this mission was Sir Lintorn Simmons. Its object was the regulation of certain questions concerning the island of Malta. For two hundred years no official representative of England had been seen at the Roman court. Hence this mission met with some opposition in the English Parliament. But the head of the cabinet, Lord Salisbury, confirmed its opportuneness irrefutably. The principal question regulated in the negotiations was the establishment of the laws of the Council of Trent in Malta for marriages between Catholics and for mixed marriages.

On February 8, 1890, Leo XIII received a sad blow in the loss of his brother Cardinal Joseph Pecci, who died after having in full consciousness received all the sacraments of the Holy Church. The pope had always borne a most tender

affection towards this brother, and he expressed his sorrow in a touching elegy in Latin verse.

Busied with the restless spirit and aspirations of his age, the august pontiff could not have failed to throw light upon a subject which has made the modern heart beat so fast, and which has led it to such serious excesses. The encyclical of June 20, 1888, entitled "Libertas," put this lofty thought into execution.

This encyclical was opportune, as were all the papal utterances of Leo XIII. It was, as it happened, issued at the moment it was required and was most likely to influence the minds of men. In the very opening lines Pope Leo lays down the origin and the limitations of liberty. He places individual freedom on a much higher plane than any of the philosophers and politicians. He is clear, lucid, convincing. He goes at once to the root of the thorny subject without declamation in his phrases. To the mind of Leo, as to the minds of all the great Fathers of the Church, from Augustine of Hippo to the present day, the bases and the extent of individual liberty were plain and easy to be grasped by the people. It is the birthright of man. "Liberty, the highest of natural endowments, being the portion only of intellectual or rational natures, confers on man this dignity—that he is 'in the hands of his own counsel,' and has power over his actions. But the manner in which such dignity is exercised is of the greatest moment, inasmuch as on the use that is made of liberty the highest good and the greatest evil alike depend. Man, indeed, is free to obey his reason, to seek moral good, and to strive unswervingly after his last end. Yet he is free also to turn aside to all other things, and, in pursuing the empty semblance of good, to disturb rightful order and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having

restored and exalted the original dignity of human nature, vouchsafed special assistance to the will of man; and by the gifts of his grace here and the promise of heavenly bliss hereafter, he raised it to a nobler state. In like manner this great gift of nature has ever been, and always will be, deservedly cherished by the Catholic Church; for to her alone has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty; having a false and perverted notion as to what liberty is, they either pervert the very idea of freedom, or they extend it at their pleasure to many things in respect of which man cannot rightly be regarded as free."

Reminding the world that he had in a previous encyclical, "Immortale Dei," drawn the line of distinction between the good and the evil elements of what are called the "modern liberties," that what was good in them was as ancient as truth itself, and that the Church has always preached and practised it, the pope goes on to state the evil interpretations, only to demolish them. "Whatsoever has been added as new is, to tell the plain truth, of a vitiated kind, the fruit of the disorders of life and of an insatiate longing after novelties." But as many people imagined these "cankered" modern liberties to be the greatest glory of our epoch and the real basis of civil life, the pontiff felt it his duty to civilization and to the Church to review fully the whole question, that errors to be avoided might be emphasized, and the true character of human liberty clearly impressed upon the minds of men.

He divides his great subject into three parts—the Christian aspect, natural liberty, and moral freedom. Natural liberty he declares to be the fountain-head from which liberty of whatsoever kind flows. It exists only in those who

are endowed with intelligence or reason, and it is by use of reason that man is rightly regarded as responsible for his actions. The other creatures of the earth follow their senses, while man has reason to guide him in every act of his life. While reason determines the things that are good or bad for the individual, it leaves man his free will to choose what it pleases. Man can only judge of this contingency because he has a soul, simple, spiritual, and intellectual—a soul which is not produced by matter, and does not depend upon matter for its existence, created by God, having a life and action of its own, knowing the unchangeable and necessary reasons of what is true and good.

As the Catholic Church declares in the strongest terms the simplicity, spirituality, and immortality of the soul, so with unequalled constancy and publicity she ever asserts its freedom. These truths she has ever taught, and has sustained them as a dogma of faith; and whensoever heretics or innovators have attacked the liberty of man, the Church has defended it and protected this noble possession from destruction. History bears witness to the energy with which she met the fury of the Manichæans and others like them; and the earnestness with which, in later years, she defended human liberty in the Council of Trent, and against the followers of Jansenius, is known to all. At no time and in no place has she held truce with fatalism.

“Liberty, then,” continues Leo XIII, “belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he alone is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good, as such, is the proper object of our desire, it follows that freedom of choice is a property of the will—or,

rather, is identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and this the more so, because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which good preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose something which is not really good, but which has the appearance of good, and that the will should choose accordingly. For, as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of what has a false appearance of good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will also, simply because of its dependence on the reason, no sooner desires anything contrary thereto than it abuses its freedom of choice and corrupts its very essence.

“Thus it is that the infinitely perfect God, although supremely free, because of the supremacy of his intellect and of his essential goodness, nevertheless cannot choose evil; neither can the angels and saints, who enjoy the beatific vision. Saint Augustine and others urged most admirably against the Pelagians that, if the possibility of deflection from good belonged to the essence or perfection of liberty, then God, Jesus Christ, and the angels and saints, who have not this power, would have no liberty at all, or would have less liberty than man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor in his demonstration that the possibility of sinning is

not freedom, but slavery. It will suffice to quote his subtle commentary on the words of our Lord: 'Whosoever committeth sin is the slave of sin.' 'Everything,' he says, 'is that which belongs to it naturally. When, therefore, it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When, therefore, he acts according to reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in opposition to reason, is moved by another, and is the victim of foreign misapprehensions. Therefore, 'whosoever committeth sin is the slave of sin.' Even the heathen philosophers clearly recognized this truth, especially they who held that the wise man alone is free; and by the term wise man was meant, as is well known, the man trained to live in accordance with his nature—that is, in justice and virtue.'

"Such, then, being the condition of human liberty," comments Pope Leo, "it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of our will would be our ruin. First of all there must be law; that is, a fixed rule of teaching what is to be done and what is to be left undone. This rule cannot affect the lower animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as was said above, he who is free can either act or not act, can do this or do that as he pleases, because his judgment precedes his choice. And his judgment not only decides what is right or wrong of its own nature, but also what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided. In other words, the reason prescribes to the will what it should seek after or shun, in order to the eventual attainment of

man's last end, for the sake of which all his actions ought to be performed. This ordination of reason is called law.

"In man's free will, therefore, or in the moral necessity of our voluntary acts being in accordance with reason, lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that, because man is free by nature, he is therefore exempt from law. Were this the case, it would follow that to become free we must be deprived of reason; whereas the truth is that we are bound to submit to law precisely because we are free by our very nature. For law is the guide of man's actions; it turns him towards good by its rewards, and deters him from evil by its punishments. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do right and forbidding sin. Nevertheless, all prescriptions of human reason can have force of law only inasmuch as they are the voice and the interpreters of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is the one and only foundation of all law—the power, that is, of fixing duties and defining rights, as also of assigning the necessary sanctions of reward and chastisement to each and all of its commands. But all this, clearly, cannot be found in man, if, as his own supreme legislator, he is to be the rule of his own actions. It follows, therefore, that the law of nature is the same thing as the eternal law, implanted in rational creatures, and inclining them to their right action and end; and can be nothing else but the eternal reason of God, the Creator and Ruler of all the world."

The pope sums up the relations of citizens in a Christian State to the civil authority in a very pregnant passage: "It

is manifest that the eternal law of God is the sole standard and rule of human liberty, not only in each individual man, but also in the community and civil society which men constitute when united. Therefore the true liberty of human society does not consist in every man doing what he pleases, for this would simply end in turmoil and confusion, and bring on the overthrow of the State; but rather in this, that through the injunctions of the civil law all may more easily conform to the prescriptions of the eternal law. Likewise, the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would equally be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and incapable of sanctioning anything which is not contained in the eternal law, as in the principle of all law. Thus, Saint Augustine most wisely says: 'I think that you can see, at the same time, that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law.' If, then, by any one in authority, something be sanctioned out of conformity with the principles of right reason, and consequently hurtful to the commonwealth, such an enactment can have no binding force of law, as being no rule of justice, but certain to lead men away from that good which is the very end of civil society. Therefore the nature of human liberty, however it be considered, whether in individuals or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most just authority of God over men diminishing or even destroying their liberty, it protects and perfects it;

for the real perfection of all creatures is found in the prosecution and attainment of their respective ends; but the supreme end to which human liberty must aspire is God."

But Leo is not content with the definition of the character and scope of human liberty from the secular standpoint. He concludes this apostolic epistle to the nations and their rulers by the assertion of the principle that the citizen is not bound to obedience to unjust laws, "lest while obeying man we are disobedient to God," and that "the essence of human liberty is the right of the individual, of domestic society, and of all the members of the commonwealth" to the protection of their rights and their interests. This great epistle of Leo XIII will live through the ages as the Catholic Magna Charta of human freedom.

Except under special circumstances, it is praiseworthy to take part in public affairs, and the Church wishes citizens to devote themselves to the general good each according to his power. "Nor does the Church blame the wish to free one's country from all foreign or despotic rule, provided that this may be done without violating justice."

The pope, in closing, asks God to grant men the light of his counsel "that in such important matters they may know the truth and conform to it with unshaken constancy their private conduct and their public life."

On the 10th of January, 1890, Leo XIII addressed to the bishops of the Catholic world an encyclical upon the principal duties of Christians and which begins with these words, "*Sapientiæ Christianæ*." It completes the encyclical upon liberty and forms with it a collection of doctrines of the greatest importance for the faithful.

The encyclical "*Sapientiæ Christianæ*" brings forth into the full light of day the principles which regulated the policy of Leo XIII in the different countries of the world, and

with which the counsels were inspired that he gave to the Catholics of all nations, adjusting them to their individual necessities.

The encyclical of Leo XIII to the French, under date of February 16, 1892, is one of the great events of history. It was time that the pope himself should speak, and speak with the deciding voice of his sacred office. But in his practical wisdom he allowed the passions aroused to subside gradually before issuing his memorable encyclical to the French people on the 16th of February, 1892. He had then been chief of the Church for fourteen years, and the troubles of the Church in France had been the painful subjects of his consideration every day of the period. As a graceful recognition of the long fealty of the French people to the faith itself, though they sometimes wavered in their allegiance to authority, and by the pope's own desire, the encyclical was issued in the French language. It opened in a pathetic vein, with the assurance of the affection which Leo XIII had always felt for the French nation and the solicitude with which he had followed all its fortunes.

The encyclical, important as it is in its character as a serious historical document, is too long and too minute in its examination of the position to be given here in its fulness. Its main points are still remembered, and its whole spirit has received the hearty approbation of all classes in all civilized countries, even of those who felt a difficulty in accepting the duty which the papal counsel imposed upon them.

Briefly the pope examines the views of all the contending partisans—the views of those who looked upon resistance to the régime of a godless republic as a Catholic duty, and of those who sincerely believed that monarchical institutions are the bulwark of the faith, of those who held that any public movement of Catholics should be led by the ministers

of the Church and those who upheld the contrary doctrine, that it should be guided by the Catholic laity. To each section of the controversialists the pontiff gives the credit of sincerity. Then he expounds to them the Catholic doctrine on the subject and gives them the counsels of the Church.

The first necessity, he insists, as Cardinal Lavigerie and the papal secretary had insisted with his pontifical sanction, is the union of all Catholics in the responsibilities and the policy of citizenship. "Like every other citizen," says Leo XIII, "the Catholic is at perfect liberty to prefer any one form of government to all others under circumstances where its political or social characteristics are not by their very nature in opposition to the teachings of sound reason or the teachings of Christian doctrine.

"Governments," he admits, "must change. No one can believe that any system of government is so definite as to remain immutable forever. All history gives evidence that time works great changes in the political institutions of all human societies, changes which may partly modify or wholly change the form of government. The changes are too often the outcome of a violent crisis to which anarchy and the breaking up of laws succeed. In such conditions a social necessity devolves upon the nation, which must at once provide for its own safety. The necessity justifies the establishment and the maintenance of new governments, no matter what form they may take, if they are necessary to public order; for all order is impossible without some form of government.

"This primary necessity," the pontiff argues, "explains the wisdom of the Church in holding relations with the various governments which have succeeded one another in France during less than a century and never without causing a violent and profound shock at each time of change."

Then he calls upon the French people whom he addresses to follow this attitude of the Church in their relations with the republic "which is the government of the nation," to put away dissensions and to combine all their efforts to preserve or to restore the moral greatness of their country. Admitting that the policy of the rulers of the republic might be, and in fact was, anti-Christian, he points out that the fact does not provide a justification for opposition to it as a constituted form of government.

The evils which afflicted the Catholics of France were created by legislation, and legislation, he argues, in effect, is the work, not of the government, but of the legislature composed of the representatives of the people, of the men who possess the confidence of the majority of those who use their franchise. So that "in practice" the character of the laws enacted depends more on the character of the men in power than on the form of the power itself. The laws will be good or evil according as the men who make them are influenced by good or evil principles, or are led by prudence or partisan passions.

The pontiff then reviews the legislation of the republic and unhesitatingly condemns all that conflicts with the teachings and the freedom of the Catholic religion. He had often done so before, and solemnly protested against the aggressions of the State on the Church. The failure of his protests to have an appreciable effect on the course of legislation, he adduces as a strong reason why French Catholics should renounce their political dissensions and why they should unite cordially and struggle by the use of all constitutional methods against the legislative oppressions levelled against the Church.

His advice, in fact, may be condensed into the counsel to use their citizenship as Catholics for the concentrated object

of changing the laws and purifying the State from the anti-Christian spirit with which it was imbued.

It would be misleading to state that, with all their devotion to the Church, the encyclical immediately reconciled the minds of French Catholics to the idea of the complete union which the pope desired. But it made one thing clear, that the pope, as chief of the Church, recognized the republic as a lawfully constituted government, that it was the bounden duty of French Catholics to grant it a similar recognition, without at all staying their hands from any constitutional effort to depose it, should any other form of government be deemed desirable by the nation, and that the necessity of the time was a political combination among Catholics to resist unjust legislation and obtain their full part as Catholics in conducting the affairs of the people, to seek for and insist upon their full share in the responsible government of their country.

Had the advice of Leo XIII been followed with enthusiasm and perseverance, the Church in France would not have reached its present condition, when Frenchmen and Catholics tamely look on, while the constituted authorities of the republic expel citizens from their own soil because they wear the religious garb, or allow women devoted to the spread of education and the cause of divine charity to the poor to be rendered homeless by mocking officials and blasphemous mobs. From the issue of the encyclical in 1892 to the time of his death, Leo XIII never ceased to protest against every act of aggression, but he refrained from the extreme step of breaking off diplomatic relations with the French Republic.

Besides the benign charity of the pontiff, there were other reasons why the French ambassador should still be accredited to the Vatican and a nuncio be permitted to reside in Paris. France is the protector of the Church in many na-

tions as yet outside the Christian fold, especially in the East and in Africa, and, notwithstanding the persecution of Catholics in Catholic France itself, the republic, following French traditions, has faithfully protected the missionaries and the Catholic communities within her political or territorial spheres in China and in Africa. But for that protection there would have been in the recent past many more martyrs in the cause of the Catholic faith, many more atrocities committed by pagans on communities of Catholic converts. In this there is some compensation, though no justification, for the irreligious crusade in France itself.

At the dawning of the twentieth century, Leo XIII was still thinking of the poor, still anxious for the guardianship of civilized society from its perils. On laity, bishops, and clergy alike he impresses the duty of cordial co-operation in relieving the necessities and raising the spiritual, educational, and material condition of the masses; for, he concludes, "with right harmonious and progressive action on the part of all Catholics, let it more conspicuously be seen that orderly tranquillity and true prosperity especially flourish under the favor and protection of the Church, whose most holy office is to admonish all of their duty according to the precepts of Christ, to unite rich and poor in fraternal charity, and to uplift and strengthen the spirits of men in the adverse course of life's affairs."

To the mind of Leo XIII, Christian democracy meant simply brotherly love. His opening message to the twentieth century was, as were all his expositions of the Catholic attitude towards modern movements, received with great cordiality and some adverse criticism. The socialist writers, particularly, resented his defence of almsgiving and charity, and his admonitions to flavor all good works for the poor with the spirit of religion. But from all others came

nothing but encomiums, and surprise at the sustained reasoning and eloquence of the nonogenarian pontiff.

In another fashion his alert mind recorded the close of the nineteenth century and the coming of its successor. In a Latin ode, frequently translated since, but never successfully, he mourns the decadence of faith which the dead century had witnessed. The century was, he allowed, "a noble nurse of all the arts," but he deplores its materialism, and speaks of the "hierophant of science," who chants his song to nature's soulless clod, as to a God. The lines given below are quoted from a translation by the Rev. H. T. Henry, who has published a beautiful and complete edition of Leo's verses on many subjects.

Jesus, who, on thy throne sublime,
Shalt judge all time,
Make the rebellious will obey
Thy sovereign sway.

Scatter the seeds of gentle peace
Till war shall cease;
And to their native hell exile
Tumult and guile.

One dream let hearts of kings pursue —
Thy will to do;
One Shepherd let the earth behold,
One Faith, one Fold.

Long ninety years my course is run—
Thy will be done;
My prayers, the coming grace to gain,
Be not in vain!

Pope Leo had an opportunity of reviewing nearly all the Catholic forces in Christendom, as it were, throughout "holy

year," for prelates and people came from every land in which the Catholic Church pursues its mission—from China, India, Japan, South America, from all the Continental countries, the English-speaking nations, and even from darkest Africa. To all the pilgrims he gave benignant welcome and kindly counsel. To the French pilgrims he spoke of his earnest hope for the cessation of the legislative warfare against Catholic institutions; to the English pilgrims, of the spread of the faith within the empire of the queen; to Ireland, of her loyalty to the Church; to America, of the freedom of the Church under the republic.

A portly volume would hardly hold the incidents, even in their bare outlines, of the holy year in Rome. At the opening of that memorable year, Leo XIII did not anticipate seeing its close on this earth, though his medical attendant, the faithful Dr. Lapponi, was firm in the belief that the pope would live till he had attained his hundredth year. Yet the two succeeding years were destined to be among the most active and exacting of his continually industrious life. He had not hoped to see the years of Peter, but he lived to surpass them.

It was during the year 1902 that Leo was called upon to adjust a very delicate difficulty in the affairs of the Church in the Philippine Islands. Spain had lost Cuba in the Spanish-American War, and before Cuba was given self-government on her own account and became a republic under the protectorate of the United States, Pope Leo's first concern was for the interest of religion. As pope, he did not trouble himself about the tribulations of the Spanish monarchy, nor, indeed, with the aspirations of the Cuban people. The magnificent island had changed hands. Its population, Spanish and Cuban alike, was Catholic, and Leo was able to make such arrangements with the temporary rulers of the erst-

while Spanish colony as fully protected the free exercise of religion by the islanders.

A different situation existed in the Philippines. There the islands, though under the Spanish dominions, were inhabited by very mixed races indeed—some semi-Christian, some wholly pagan, some wholly Catholic, and some Mahometan. The incongruous mixture of races is easily accounted for by the situation of the islands. English adventurers, exiles from East India, Indians from the South American continent, and the Spaniards of the colony formed different sections of society and dwelt in differing degrees of civilization.

But the recognized Christian religion in the islands was Catholic. Ever since Spanish dominion had been established over the Philippines, hardly a year passed without some revolt by some section of the islanders against their foreign rulers; and, as a result of a continuous state of civil disorder, the organization and the influence of the Church were seriously and deleteriously affected.

It had been stated by Protestant writers—James Anthony Froude, the brother of Hurrell Froude, the friend of Newman, among them—that the Catholic religion was the baneful influence which impeded the advance of the Philippine islanders towards complete civilization—which, in fact, buttressed Spanish oppression, and which, therefore, became hateful to the people.

Certain of the religious orders had, no doubt, by gifts of generous donors and by their own industry, acquired great wealth and considerable territorial property. The discipline became lax, and when the islands were transferred, without consulting the will of the islanders, to the United States, and resistance to the new masters became general, the religious orders and the Catholic clergy generally were charged with being the instigators of the public commotion.

The contrary was indeed the truth. But the American authorities, in the suppression of the resistance of the people to their rule, were unable to prevent the plunder of the property of the religious orders committed by the insurgents, and they themselves sequestered some of the ecclesiastical possessions, and issued decrees which restricted the religious liberties of the ministers of the Church. But the representatives of the United States, who were chiefly Protestants, and some of them intense bigots, went somewhat beyond their duty in their interference with the freedom of the Catholic religion. The Catholics of the United States, through their hierarchy, protested, and not in vain, for Catholicism had become an important factor in the civil life of the republic.

Pope Leo, with the genius of his statesmanship, found a way out of what threatened to become a grave complication between the servants of the republic, which gave absolute freedom of conscience to its citizens, and the Catholic authorities and people of the Philippines. At his suggestion, the American governor of the Philippines, with some of his chief advisers and administrators, was invited to Rome; and there, in consultation with a committee of the prelates of the Propaganda, the whole history, status, and position of the Catholic Church in the islands were discussed, and a *modus vivendi* established, by which, while fully recognizing the authority of the United States in the islands and accepting the new relations loyally, both the property of the religious orders, the freedom of religious teaching, the re-establishment of religious discipline, and the jurisdiction of the Catholic hierarchy and clergy were fully established and protected. For one year this in itself was a great achievement.

With 1903 came at last the pontifical jubilee and the clos-

ing year of the reign. It was on the 3d of March, 1878, that Leo was crowned with the tiara. And on the 3d of March, 1903, he had worn the triple crown for twenty-five years. The rejoicing of the celebration of the jubilee was majestic in its world-wide tribute to the great pontiff, to his benignant influence over the nations, to his dominating personality among the rulers of mankind.

On that eventful day the representatives of all the Catholic and non-Catholic powers accredited to the Holy See presented to the venerable pontiff, who had already entered upon his ninety-fourth year of life, the congratulations of their chiefs of States and the sincere reverence of the Christian world. And on that same day a scene was enacted at Saint Peter's which eclipsed in simple magnificence any of the great functions of the Church in the days of the temporal independence of the Holy See. Seventy thousand devout worshippers assembled in Saint Peter's to take part in the solemn *Te Deum* in thanksgiving for the blessings which Divine Providence had showered on the pope and the Church during the quarter of a century which had just then concluded since the coronation of Leo XIII.

All classes of the Roman people shared in the rejoicing, and as the pope was carried to the apostolic throne in the great cathedral of the Universal Church, an outburst of cheering for Leo, pope and king, rent the air and echoed through the vast basilica. The scene at the solemn moment when the pope blessed the people and the nations whose pilgrims and representatives had assembled to do him homage has not been adequately described by any writer; but the chroniclers who were present were unanimous in the feeling that the solemnity was sublime, and that the unique ceremonial had not been equalled by any royal or imperial function of modern times.

The pope was borne back to the Vatican overcome by emotion. Perhaps he felt that he had given his last blessing within the basilica. The nations, Catholic and non-Catholic, had sent their deputations, and among them were those from the Catholics of Great Britain and a special envoy from the representatives of the Irish people. The Rt. Rev. Dr. Bourne, then Bishop of Southwark and afterwards the Archbishop of Westminster, led the deputation, presenting the address of the English hierarchy. His Eminence Cardinal Vaughan was then stricken with what proved to be his last illness, and could not go to Rome.

Sir Thomas Esmonde, M.P., was commissioned by the Irish Parliamentary party, under Mr. John E. Redmond's leadership, to present the address expressing the devotion of Catholic Ireland to the pontiff. The incidents connected with the papal pronouncement on Irish affairs fifteen years before had been forgotten, and the pope had himself been led into a clearer comprehension of the Irish question. At the time of the presentation an Irish pilgrimage was in Rome, and its members took part in the function. The address, which was inclosed in a jewelled casket, contained assurances of the devotion of the Irish people to the person and to the office of the pope. It was eloquent, as a matter of course.

In reply, Leo XIII described Ireland as the model of Catholic nations, and said that he had often held her children up as examples to other Catholic peoples. In addition to his gracious words at the moment, some time afterwards the pope addressed a letter to the Irish Parliamentary party, through Sir Thomas Esmonde, expressing intense gratification at the homage they had paid to him, and granting them and their people his pontifical benediction.

A great event of the jubilee was the visit in April of King

Edward VII to the sovereign pontiff to present personally his own congratulations. Times and the attitude of the English people towards the Holy See had indeed changed during the twenty-five years of Leo's pontificate. A visit by the English monarch to the Vatican would, even only a quarter of a century ago, have been resented as an outrage on the Protestantism of the English people. In April, 1903, it was applauded and recognized as a significant event—illustrating the changed spirit of the times—by all classes of the subjects of the king. Leo had subdued even the British hostility to the Church and the papacy.

King Edward was filled with astonishment at the sparkling intelligence and surprising vitality of the venerable monarch of Christendom in his ninety-fourth year, and very few who witnessed or took part in the rejoicing of the Roman people during King Edward's visit thought that the last great public event of the pontiff's life had been accomplished. His Majesty, according to some of his courtiers, anticipated that some years of life yet remained for his illustrious host.

For several weeks after the visit of King Edward, His Holiness was actively and incessantly engaged in the manifold duties of his office and in the details of the government of the Church. Day by day the receptions of prelates from many lands, paying their visits to the Holy Father, and distinguished persons of the laity of the Church, were continued by the pontiff. His avidity for work was as consuming as ever, for the maxim "Laborare est orare" had always been his guide. He had many schemes for the welfare of the Church under consideration, and rumors were rife of another of his great encyclicals.

Physically he was a shadow; intellectually he was a power still. But those in his immediate entourage were struck

with the unwonted seriousness of the pope. It appeared to them to verge on melancholy. Though in apparent normal health, he may have had his own premonition—the premonition of the approaching end which comes to most saintly men.

To Dr. Lapponi, his physician, and Pio Centra, his faithful valet, the melancholy in which Leo appeared to indulge gave great concern. The doctor was particular in enforcing the régime which he had prescribed for His Holiness, especially as to the visits to the Vatican gardens.

June and July, as every traveller in Italy knows, are treacherous months in Rome. The malaria comes up from the Campagna, and poisonous mists enshroud the city on the Seven Hills. But, more than nonogenarian as he was, Leo would not forego his walks and drives in the gardens of his palatial prison. He had, towards the end of June, occasionally suffered from slight colds, which compelled him to keep to his own apartments for a day or two at a time, but any prolonged abstinence from open-air exercise was distasteful, almost unbearable, to him. He resumed his receptions, but on a limited scale, for it was evident that his strength was declining.

In the first week of July the news was spread abroad that Leo was seriously ill. He, on a misty morning, without waiting the arrival of his carriage, had insisted on taking exercise in the gardens of the Vatican. He returned only to enter the death-chamber. He had taken a chill, it was thought. Only the day before he had received a deputation of Rumanian Catholics, and, as one of its members had remarked, the pope was exceedingly feeble. And a few days previously he had received the vicar apostolic of Cape Colony, the Rt. Rev. Dr. Rooney, who was the last of the English-speaking bishops to receive his pontifical blessing.

One of the canons of Westminster had been in Rome for a few weeks, and had noticed that His Holiness suffered from occasional lapses of memory, as very old men often do, without at all dimming their intelligence.

The pope lingered for nearly three weeks, battling with the call of the inevitable angel, but he was perfectly resigned, and, in the midst of what must have been physical agony, comforted those around him. We need not follow that fateful conflict with death day by day. By some providential design, he was permitted to remain until he had arranged the affairs of the Church. During every conscious moment of his illness he complained that he had so much to do. While he was able to speak, Cardinal Rampolla, the secretary of state, and the cardinals of the Curia were his constant attendants, consulting him on the affairs of the Church. His consideration for all those around him was touching and pathetic, and it will not profane the death-chamber to narrate one instance of his charity.

Count Campobello, a friend of Leo's and a canon of Saint Peter's, had fallen into heresy, but had returned to the Church. He died while Leo lay on his own death-bed, and the pope, in one of his intervals of ease, asked where they had buried him. He was told that he had not been interred in the crypt of Saint Peter's, and Leo at once protested that, having made his peace with the Church, the remains of the repentant canon should be accorded the full funeral honors paid to the canons of the apostolic basilica. And it was so done.

When, after some wonderful rallies which nursed the expectation of recovery, hope was abandoned, the death-chamber became indeed a chamber of sorrows. One by one Leo called to his bedside the cardinals of the Curia, the prelates of the household, his servants whom he treated as

friends, and his nephews, to bless them and bid them farewell. He was not loath to go to his great reward, and only asked for their prayers. Even in his moments of pain he turned to his favorite pastime, the composition of Latin verse, and dictated the most pathetic of his sonnets on his own passage to eternity.

For those three weeks all the nations waited outside the gates of the Vatican in anxious suspense. Messengers from all the courts of the world came with inquiries; and when at last, having made his profession of faith in pontifical state, having received all the rites of the Church, on Monday, July 20, 1903, surrounded by the cardinal princes of the Church, kneeling in prayer, his soul passed away from earth, that strong man among statesmen, Cardinal Rampolla, wept at the side of the death-bed, and all Christendom bowed its head in reverential desolation at the loss of the great pontiff, who brought the light in heaven down upon earth to guide rulers and peoples through the darkness of the world.

In reviewing the career of Leo XIII we must conclude that in one respect he continued the pontificate of Pius IX in the spirit of his predecessor, possibly with something more of dignity, but with an insistence and consistency that could not be surpassed. This continuity is found in his relations with the Italian government. Pius declared himself a prisoner in the Vatican. Leo made himself one, silently yet cheerfully, going at no time beyond the contracted limits of his palace, with its eleven thousand rooms and pleasant gardens with their modest summer-house, to which he generally retreated when the summer was at its hottest.

Leo declined from the first to have any relations with the Italian monarchy or to receive the allowance voted to him by the Italian government. He never made the least concession, and his temper with those of his own nation was

much less conciliatory than with any others. But, however conciliatory his temper had been, it may well be doubted whether it would have affected anything approximating to his ideal of the appropriate prerogatives and dignities of the temporal power of the papacy.

Those who expected some startling declaration of policy from Leo XIII were disappointed. The doctrine of papal infallibility, which had been promulgated by his predecessor some seven years previous, was maintained with the same inflexible spirit, but with less apparent energy than he displayed in asserting the temporal independence of the Holy See. There was a reason for this. To Pope Leo's mind the doctrine of infallibility, once proclaimed, had been accepted as a matter of course by the Church, and nothing could arise to question its validity, so that all his diplomacy was left free to secure the independence of the Papal See. While Leo undoubtedly made this one of the leading objects of his life, to say that it was the master-note of all his actions would be doing an injustice to his character. Indeed, his first and greatest care was for the regeneration of the world and the extension of the moral force of the Church of which he was the visible head.

It is only fair to say that he believed it was his duty and mission as the head of the Church to teach the world a higher standard of moral life and to lift all people up to the plane of his own ideal. If one characteristic more than another marked his relations with the outside world, it was that of a great moral teacher, who, seeing the defects of modern life from a high plane of vantage, points out the evils into which the world has fallen and teaches the human race the way to salvation. Leo XIII, regarding his Church as the only expositor of the truth, was as careful not to hurt the religious feelings of those outside his Church as he was uncompromis-

ing in maintaining his own ideals of spiritual sovereignty. In his endeavors to regain the temporal power of the popes, and in his protests from time to time against the Italian government, he displayed a restless energy which was characterized by a dignity and a force that even his most hostile critics had to admire. To Leo XIII, as to all the adherents of his Church, temporal independence was necessary for the free exercise of spiritual supremacy, and during his long pontificate all his influence and diplomacy was bent towards a restoration of that power.

In conceding Pope Leo's honesty of purpose in the course pursued by him towards the Quirinal his most hostile critics and his most ardent admirers unite. The former find in this subordination of other interests to his secular aspirations the one defect of his pontificate; the latter its most illustrious note. The latter deny, and very justly, that Leo's aspirations for temporal sovereignty were secular. In their essence they were the aspirations of a profound idealist; no matter of a few paltry leagues of territory, but the potentiality of a spiritual dominion free and untrammelled by any civil power. Leo XIII was fully and even passionately persuaded that temporal power was absolutely essential to the exercise of his spiritual sovereignty, while to many outside his Church his spiritual supremacy without the temporal power has seemed far more efficient than it would otherwise have been, in virtue of that lack. Certain it is that no pope for a long time before Leo XIII had exercised a spiritual power comparable with his.

The extent to which Leo's diplomatic dealings with France, Germany, Austria-Hungary, Russia, England, and Ireland were subordinated to far-reaching plans for the restoration of the papacy to the secular rank it lost in 1870, has been much exaggerated by the hostile critic, who has

found in that subordination a key unlocking many mysteries not otherwise, apparently, to be explained. But the hostile critic has even gone so far as to resolve Leo's action of every kind into some mode of his ambition to restore the fallen fortunes of his throne. Even his interest in the working classes, we are assured, had the ulterior motive which was never absent from his thoughts. It would seem that one must have nourished his moral judgment exclusively upon the maxims of La Rochefoucauld to suggest or to accept this particular interpretation. And, indeed, there are not wanting indications that the prisoner of the Vatican was by no means indisposed to do all that he could conscientiously to lessen the friction that was unavoidable with such an "imperium in imperio" as the Vatican in Italy. He did something to relieve the antagonism of its personal animus by removing from the Quirinal the interdict which Pius IX placed upon it—an act which could only have been dictated by a kindly feeling for King Humbert and his family.

The idea that his voluntary imprisonment was that of an ecclesiastical Achilles sulking in his tent is one that will not bear sincere examination. He conceived prudence to be the better part of valor, fearing that his public appearance in the streets of Rome might be the occasion of some attack upon his person which would be scandalous if not dangerous. His fears in this regard were much aggravated by the outbreak attending the reburial of Pius IX in 1881. In a pathetic allocution of August 4, Leo XIII argued that the public appearance of a live pontiff would excite more disgraceful disorder than that of a dead one. "Hence it is more than ever manifest," he said, "that under present circumstances we cannot remain in Rome unless as prisoners in the Vatican."

Nothing afterwards occurred to make the entente a whit more cordial or to encourage the pope to trust the temper of

the Roman populace. But what he could do he did to encourage his followers to take part in municipal and local elections, demanding their absolute abstention from parliamentary elections and from participation of any kind in the national government. Nevertheless, the enormous revenues of the Papal See were invested in Italian national bonds, a circumstance which would seem to indicate a good deal of confidence in the stability of the Italian government, and even make it seem impossible that his diplomacy was directed to its discomfiture and disgrace. "I, too, am an Italian!" cried Pius IX, when there was some victory of the Italian arms, and it is certain that Leo XIII cherished a similar sentiment in his inmost heart.

To the very last Leo would have nothing to do with the Quirinal. He had the kindest personal feelings towards the members of the house of Savoy, and when the news of Humbert's assassination was brought to him he burst into tears and said a Mass for the king's soul. He was strenuous in his denunciation of the Italian divorce bill when that measure was introduced into Parliament in 1902, and it called forth one of his ablest encyclicals in the form of a letter to the Italian clergy on the indissolubility of the marriage tie.

The first official act of Leo XIII in re-establishing the Roman hierarchy in Scotland was followed by many of a similar character, tending to the expansion and more elaborate organization of the Church. Attention has been called to the freedom of his action in these particulars as indicating the increase of his spiritual powers, but it was more significant of the growth of religious toleration in all parts of the world. Yet there were some remarkable exceptions to this rule, and Germany furnished in her celebrated Kulturkampf the most remarkable of them. This was Leo's most unfor-

fortunate inheritance from his predecessor, whose manner of dealing with it he did not inherit. Not less "fortiter in re," Leo had infinitely more "suaviter in modo" than Pius, who had called the German emperor another Attila.

It would be impossible to follow the course of a contention which dragged its slow length along for nearly twenty years. Bismarck was already beginning to weary of the struggle when Leo became pope, but he was slow to understand that under a soft rind of concession the policy of Leo had a kernel of the hardest kind, absolutely irrefragable. "One thing is certain," he said, "we shall not go to Canossa," referring to the humiliating submission of Emperor Henry IV to Pope Gregory VII. But there are those who claim that he came very near to that in the last event. There were concessions on both sides, but that the substantial fruits of victory remained with the pope there can be no doubt. And so it should have been, however pardonable were the fears of Bismarck for the safety of his new-born imperial unity, for Leo was the representative of the modern principle of religious liberty, while the contention of Bismarck was for that domination of the Church by the State which has ever been the bane of the religious life of Germany from the time of Luther until now.

So greatly, indeed, did the conciliatory policy of the pope influence Germany that when Spain suggested him as arbitrator in the Caroline dispute Bismarck heartily concurred, and although Leo XIII was placed in the delicate position of offending a Catholic nation which implicitly relied on him or of losing by an adverse decision all he had gained in Germany in the seven years' negotiations, his decision was received with such perfect satisfaction by both sides that each believed the decision was in favor of itself—a proof of Leo's diplomatic genius.

In connection with his statesmanship it may not be amiss to say here that, excepting Bismarck alone, no man of the past century was his undoubted equal. When the Kulturkampf ceased in Germany in 1887 he was publicly thanked by Bismarck, and Emperor William paid him a state visit at the Vatican in 1888, and again in 1903, when the emperor presented Germany's felicitations on the occasion of the venerable pontiff's silver jubilee. While Leo XIII did not live to see the last remnant of the Falk laws wiped out in Germany, he did see his Church on a better footing with the government than at any time since the sixteenth century—a condition due as much to his policy as to the growth of religious toleration in the world.

The accession of Leo XIII was a signal for the gradual resumption of diplomatic relations between the Roman Curia and various European powers, but with Belgium he was less fortunate. There, too, the trouble was educational, and it resulted in the severance of all diplomatic relations in 1880.

The situation in France was an ugly one for the new pope to encounter, and it became worse after the fall of MacMahon in 1879, when measures were introduced for the proscription of the Jesuits and the general deposition of the Church from the control of popular education. The devoted adherents of the Church were called on to make their peace with the republic, and finally to accept the declaration of the pope that even the powers of a republican government may be ordained of God if they are well administered.

However successful Leo XIII may have been in his relations with other countries, it must be conceded that he was less fortunate, strangely enough, in bringing about a better understanding with the French government, although the wealth of his affection seemed to be poured out to France;

and, notwithstanding the fact that he had ever been a sturdy friend of the republic, no perceptible advance was made in the effort to conciliate the government. The Coombes law for expelling the religious orders from France called forth an energetic but ineffectual protest from the pope and came near severing all relations between the Vatican and France.

The diplomatic relations of Leo XIII with Russia and Austria-Hungary were much more obscure than any others of his pontificate. That their effect was to make Russia more favorable to him is a conclusion that can hardly be escaped, but that in order to insure the enmity of Russia to the Triple Alliance, and so weaken Italy, the Holy Father sacrificed the interests of the Polish Catholics, is a theory which cannot be accepted. In 1879 he began to make advances towards the Russian government. On the occasion of proclaiming a universal jubilee he wrote a most pleading letter to the Czar in behalf of the suffering Poles. The Czar replied to the letter, and the advance made was continued until Russia accredited a minister to the Vatican, and the persecutions in the Russian Empire began to cease. One of the pope's favorite projects was the union of the Greek Church with the Roman See, and while he failed to accomplish his object, he brought about a better understanding with the Czar.

The attitude of the pope towards England was always one of conciliation and uniform kindness. He disappointed a vast number in the Church of England by his letter on the validity of Anglican orders issued in 1896, when the High Church element, who would be glad to see a union of the two churches without recognition of papal supremacy, were frankly given to understand that to have their claims recognized they must come into the Catholic Church, abjure their errors, and receive ordination at the hands of a Catholic bishop. The growing friendship of the court of Saint James

for the Vatican was rendered all the more significant by the visit of Edward VII to Pope Leo in April, 1903, which was a tribute on the part of the English sovereign to the character of the great pontiff, then on the verge of the grave.

Ever a profound admirer of the American institutions, Leo XIII let no opportunity go by of showing his good will and admiration for that country, and it may be added with perfect truth that nowhere else was this admiration and good will so heartily reciprocated by Protestants as well as Catholics as in the United States.

The only direct relations Pope Leo ever had with the United States were in the settlement of the controversy that arose in the Philippines, referred to above.

Leo XIII, under date of January 22, 1899, wrote a letter to Cardinal Gibbons, at Baltimore, which naturally was an event in the administration of the Catholic Church in America. This letter was not intended, as preceding ones, to repeat words of praise so often spoken by the pope, but rather to call attention to some things to be avoided and corrected. First, it referred to the controversies that had arisen over the book on the life of Father Isaac Thomas Hecker, the founder of the Paulist Order in America, in which the author expressed certain opinions concerning the way of leading a Christian life.

The pope with great care dwelt on the underlying principle of the new opinions, that, in order to more easily attract, in this country, those who differed from her, the Catholic Church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity to make some concessions to the new opinions.

The men who held these opinions, wrote the pope, contended that it would be opportune, in order to gain those who differed from the Catholic Church, to omit certain

points of her teaching, which were of lesser importance, and to tone down the meaning which the Church had always attached to them. The pope was careful to say that he by no means repudiated all true progress of modern thought and civilization, which he said he welcomed as conducive to human prosperity, but those who had separated from the fold of the Church and wished to return to it must do so in the way pointed out by the Church. History proved, he said, that the Apostolic See, to which has been intrusted the mission not only of teaching, but of governing, the whole Church, had continued in one and the same sense and one and the same judgment. It was not the part of prudence to neglect that which antiquity in its long experience had approved and which was also taught by apostolic authority.

Coming down to the state of the Catholic Church in the United States, and to those who are separated from her because of the views which in their collective sense are called "Americanism," the pope declared himself emphatically against those views. The Church could grant no concession that involved a modification of her teachings, even in the smallest degree, or a relaxation of her rules for the government of her children; because, said the pope, "if it is understood that the doctrines which have been adverted to above are not only vindicated, but exalted, there can be no manner of doubt that our venerable brethren, the bishops of America, would be the first to repudiate and condemn them as being most injurious to themselves and to their country. For it would give rise to the suspicion that there are among you some who conceive and would have the Church in America to be different from what it is in the rest of the world."

The reign of Leo XIII was not remarkable for any great dogmatic utterances such as characterized the pontificate of his predecessor. His public utterances were mostly con-

finned to those marvellous and multitudinous encyclicals which followed one another with a wonderful rapidity and were remarkable for their literary grace and finish. These letters touch upon almost every conceivable phase of national, social, domestic, and individual ethics, and all bear the impress of the illustrious pontiff's luminous mind. There are treatises on the constitution of States, the rights and duties of rulers of the people, the nature of family life, marriage, divorce, socialism, slavery, anarchy, education and the higher studies, the land question, civilization, capital and labor, the life of the clergy, society, social and secret organizations, Christian doctrine, besides an infinite number of cognate subjects which entered into the discussion of the letters as side issues.

They concern many of the great events of his administration and all of its principles and aspirations. Their fine Latin style has been much admired. They are best known by their initial phrases; sometimes by a single word.

The "Rerum Novarum" of 1891 did more than any other writing or act of Leo XIII to give him a modern aspect. Its subject was the relations of labor and capital. It had a favorable word for labor organizations and a plea for greater justice and generosity on the part of employers. Its sympathies were undisguisedly with the hard-working and the poor. There were many other encyclicals and letters of various kinds, but the most important of them was that addressed to the French people in 1892. It was of the nature of a command for French Catholics, as such, to make the best terms they could with the republic. It may be doubted if the pope ever did anything more important or more effective on the whole.

The tendency of secular criticism on the encyclicals of Leo XIII has been to minimize their significance. But con-

sidered with regard to their intensive effect upon the Roman Catholic clergy and, through them, on the community at large, their significance has certainly been very great, and always wholesome, elevating, and progressive. Leo XIII has been warmly praised as essentially a modern pope. It may be doubted whether he cared much to be praised in this fashion. His work has a modern appearance because it was earnestly concerned with modern problems. In most essentials it was extremely conservative, especially in its educational programme and its claim for the ecclesiastical guidance of society. But he was at least modern to the extent of recognizing the existence of our great modern problems and grappling with them manfully. His attitude towards the laboring classes and towards democracy had in it the promise and the potency of many novel things.

His latest encyclicals include the one consecrating the world to the Sacred Heart, in 1899, and a later one on the Divine Redeemer, at the beginning of the present century, when he also proclaimed a universal jubilee.

Not least among Leo XIII's great endowments may be reckoned his literary gifts. An enthusiastic reader of Horace, there is something of the Horatian style in his Latin prose writings, his encyclicals, his allocutions, and his papal letters. His Latin is elegant, scholarly, and conspicuously clear in expression, and, as has been seen in the inadequate translations of some of his more momentous pronouncements on public affairs, very often reaches a lofty eloquence which is almost Ciceronian.

But the one striking quality displayed in his prose compositions is his power of close and conclusive reasoning. He follows his theme from the beginning with enviable lucidity, and even when he wanders for a while in illustration of his subject, the main idea is never lost sight of. No pontiff has

been more thoroughly acquainted with the writings of the great Fathers and doctors of the Church. He was also an industrious Biblical student, and his letters on Biblical studies and creation of the Commission on Biblical Studies are evidences that he was not indifferent to the necessity of scientific elucidation of the hidden meanings and allusions to be found in the Holy Books.

Of his knowledge of other sciences and of his acquaintance with the wide range of modern literature, abundant testimony has been given by learned men of all nationalities. His published poems, in Latin, will doubtless be discussed in appraising the intellectual standing of Leo XIII. His Latin hymns, especially those devoted to the Holy Family, will remain among the lyric treasures of the Church.

He had a remarkable memory, and his knowledge of public affairs was very wide. As to his domestic life, it must be confessed that the word domestic seems hardly the word to apply, there was so little that was homelike in its ascetic habits or its ceremonial affairs. He was a hard worker, eating and sleeping little; thinking and writing much; quick of motion and slow of speech; a skilful financier, an eager scholar, loving his Virgil and Dante with peculiar fondness.

His jubilees in 1887, 1893, and 1903 assured him of the devotion of innumerable hearts and brought him cordial felicitations, not only from members of his own Church but from thousands of non-Catholics as well. In his personal appearance Leo XIII was very thin and spare; his face was absolutely colorless, having the appearance of whitest alabaster; his eyes were large and piercing, and were perhaps the most noticeable of the pontiff's characteristic features.

PIUS X—A.D. 1903

GIUSEPPE MELCHIOR SARTO, the present pope, Pius X, is the oldest child of Giovanni and Margareta Sarto and was born at Riese in Treviso on June 2, 1835. From his earliest childhood this son of these simple, industrious people was taught to dwell in virtue and the fear of the Lord, and it may be said that his later years have borne the excellent fruits of his early training.

Giuseppe's first master was Francisco Gecherle (whose name implies his Teutonic origin), and it was not long before the uncommon talents of the lad were noticed. On Easter Sunday, 1846, he received his first communion in the parish church of Riese. There are still a number of people living there who received their first communion at the same time as did this boy of eleven who was one day to become the pope. Bishop Sartori Canova of Mindo, a brother of the famous sculptor Canova, who happened to be on a diocesan visit, administered confirmation in the cathedral of Asolo.

One of Giuseppe's greatest delights was to go with his father on Sunday afternoon to a chapel about a mile from Riese. This chapel, dedicated to the Madonna delle Cendrole, was the scene of yearly Eastertide pilgrimages from the neighboring parishes, and Giuseppe loved to go alone and kneel before the statue of the Blessed Virgin to lay his cares and wishes at her feet. Later as bishop and cardinal he never lost an opportunity when visiting his home to make a pilgrimage to this shrine.

The Reverend Father Fusarini, rector of Riese, was at-



Miss R.P. X.

tracted by the gifted little boy, and he decided to give him private instruction in Latin and prepare him for the class in the high school at Castelfranco. Giuseppe showed such uncommon industry and such great capabilities that the priest thought it well to send him to take the examinations in the course of a few months. Young Sarto passed his examinations very successfully, and was permitted to enter the high school.

Father Fusarini was a remarkable man—as pious as he was learned. After he had spent some time in parish work he entered a religious order in Venice, where he died as a model religious. He was parish priest in Riese from 1842 to 1853. His assistant in Riese was Don Pietro Jacuzzi, who died in the spring of 1903 as dean of the cathedral chapter of Treviso.

Giuseppe was so far ahead, intellectually, of his brother and his sisters that they naturally looked up to him as their protector after their parents. He never allowed them to feel his superiority, but was always full of loving-kindness and helped them where he could and sacrificed himself in every way for their comfort and happiness. When the two Sarto boys returned home from school, they were set to work in the house and in the field. One had to pasture the cow, the other to carry wood. One day there was work in the garden, another day it was labor in the fields. But all this served to make the boys vigorous and healthy.

One of Giuseppe's chief joys was to stand in the door of the village smithy, watching the smith make the sparks fly as he shaped the glowing iron between the hammer and the anvil. It was a curious coincidence that a man had gone forth from this same smithy whose life had moved in almost the same lines as that of Pius X. This man was James Monico, at that time the aged Patriarch of Venice. From a

parish priest he had become Bishop of Ceneda in 1822, in 1826 Patriarch of Venice, and in 1833 cardinal. In the seminary of Padua were several scholarships for the benefit of poor but talented young men, and the cardinal-patriarch had the right to appoint the candidates. When Father Fusarini had recognized fully the talent of young Sarto, he called the attention of Cardinal Monico to the lad, and a scholarship was obtained for him in the seminary of Padua. It has been erroneously stated that it was through the intercession of an uncle of the boy, who was a servant in the patriarch's household, that this favor was granted. According to the records of the seminary, it was on September 19, 1850, that Giuseppe Sarto received his cassock and was admitted as a student.

The conditions that now surrounded him were vastly different from his home life—the difference between the small, modest house of his native village and the large, imposing buildings of the seminary of Padua. Without doubt the boy was awed when he first gazed upon the great buildings in which he was now to live and study. The great refectory, built long ago for the Benedictines, with its walls covered with inlaid woodwork, must have been a revelation to him. How poor and mean did the village church of Riese and even the glorious Castelfranco appear when compared with the overwhelming impressions of Padua! Giuseppe had never even seen a library until the library of the seminary was shown him. He had never conceived the idea of so many books! The former Benedictine monastery, with its great courts, was large enough to shelter the entire population of Riese.

Giuseppe had found it very hard to keep back the tears when he parted with his mother, brother, and sisters, but on parting with his father, who had come with him to Padua,

it was the older man who was most deeply affected. It seemed almost as though he had some premonition of their next sad meeting. Youth, however, is adaptable, and Giuseppe soon adjusted himself to his new surroundings. The rigid discipline and strict rules were not hard for the peasant boy, whose life till then had been one of poverty and self-denial. It is one of life's compensations to the poor that the hardships which they have early learned to endure with patience and resignation make easy the denials, the disappointments, and the discipline of life that come so hard to those who in early years have known little besides indulgence.

One of the requirements of the seminary was that on Sundays and holy days some of the pupils, dressed in their best clothes, had to go down to the cathedral and take part in the choir at High Mass. On great feast-days all the seminarians had to go, and those who had good voices assisted in the choir. The hours of recreation and study were arranged with a view to cultivating the body as well as the mind, and it was well for Giuseppe that this was the case, for he suffered no loss of physical vitality, but increased his mental equipment, during his stay at the seminary.

So well had Giuseppe been trained that he was able to enter the third class in the seminary, and at the close of the first year he received the first honors in his class, and this in competition with thirty-nine classmates. In the books of the seminary for the year 1852-53 are to be found his records of that year. These records were not given to the pupils, but were recorded by the professors in the books for that purpose, and these notes, kept regularly year by year, furnished a sort of life-record for the superiors before conferring holy orders, and later for the purpose of making appointments.

It must have filled his father with pride to learn of the progress of his son during the first and second years at the seminary, but he was not long to enjoy it. During the latter part of April, 1852, Giuseppe was notified of the illness of his father, and arrived home in time to receive his dying blessing on the evening of May 4. The death of the father left the mother with eight children to care for, which, even with her husband's aid, had been a hard struggle. The youngest child, Anna, was but four years old, and Giuseppe, then seventeen years old, was the only one whose help might have seemed to offer any hope. If he were to stay at home, take his father's place as agente in the village, and help Angelo in his spare time to plant the two acres of land which they owned, then everything might have been changed. But women left alone with a number of children often rise to truly heroic energy. In every way they try to make up for the loss of the father. Unceasingly they toil until they become, in truth, admired and respected by all who know them. Margareta Sarto was one of these women. She never for an instant thought of keeping Giuseppe from his studies. She had earned something, from time to time, by dressmaking, and now she would simply have to work twice as hard to earn even enough for the most pressing necessities. The older girls might have helped a little, but not much at that time.

In spite of the fact that Giuseppe surpassed all his fellow-students in knowledge and progress, he did not become conceited. He was saved from this fault by a natural modesty which has remained characteristic of him throughout his career. He was extremely pious, but he was by no means melancholy. He was very fond of all athletic sports, and on the name-day of the rector, or in the dramatic entertainments before Lent, the principal rôles both in comedy and

tragedy were often entrusted to him. His charming disposition shines forth in his face to-day.

An incident which occurred at this time stands out prominently as an indication of his future life. One day he entered the home of an old peasant with whom he was acquainted, only to find his friend bedridden and in danger of starving to death through poverty. The poor student had no money, but he determined to share his food with the sick man. So every day, for nearly three months, Giuseppe ate only a small portion of the food provided by the seminary, carrying the remainder each day to his friend. This daily sacrifice continued until the death of the old man. Towards his teachers Giuseppe was ever an obedient and willing pupil. One of his professors, Father Anselmi, wept for joy when he learned of the elevation of his former pupil.

In the Italian seminaries four years must be spent in theological study after the completion of the philosophical course. After the first two years the pupil receives minor orders at certain intervals, and is ordained subdeacon, then deacon, and at last is ordained to the priesthood. In spite of the fact that Giuseppe had been educated in Padua instead of in his native diocese of Treviso, his bishop wished to ordain him there, and Giuseppe, therefore, had to travel to Treviso each time that he received the different orders.

During the ember days of September, 1851, Bishop Antonio Farina had given the sixteen-year-old boy the tonsure at Asolo, a few months after the death of his venerable patron, the Patriarch of Venice, Cardinal James Monico, on April 24, 1851. The other minor orders, then the subdiaconate and the diaconate, followed in the cathedral at Treviso. Thus sped by the early days of Giuseppe Sarto, while nearer and nearer approached the day on which he was to receive holy orders.

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Giuseppe was summoned to Castelfranco by Bishop Farina, who was visiting his diocese. This was a happy coincidence, for it enabled all Giuseppe's friends and relatives to be present during the elevating ceremony of the conferring of priesthood. With fond interest the people of Riese had watched Sarto rise step by step towards the coveted goal, and in Castelfranco the days when the young student drove to school with his brother were well remembered. In both places he had a large number of schoolmates and boyhood friends. His mother and her family were highly respected, so the ordination of Giuseppe Sarto to the priesthood was made a feast-day by all the countryside.

After seven student years in the seminary of Padua, he left its hallowed walls in August, 1858, bearing with him the good wishes of professors and fellow-students. He was greatly affected at the parting. Here he had spent the happiest years of his life.

It was on the feast of Saint Joseph of Cupertino, September 18, 1858, that the young deacon knelt at the altar of the church in Castelfranco to be anointed by his bishop as a priest of the Holy Church. He had prepared himself by a retreat of a week, spent in entire seclusion, for the hour for which his whole life had been one uninterrupted preparation. At this time he was not more than twenty-three years of age and hence too young to be ordained according to the laws of the Church, but Bishop Farina did not hesitate to apply to Rome for dispensation in his case.

When Giuseppe returned to his mother's house, all his dear ones, awaiting him, were kneeling to receive his blessing. He laid his hands on his mother's head, and the mother kissed them. They were the hands of the Lord's anointed! One after another, then, he blessed them all. What were the treasures of the earth compared with the joy of this one hour in that little house?

A few days later came Giuseppe's appointment as curate of Tombolo. On August 26, 1860, Bishop Farina was transferred to the see of Vicenza, where he could no longer observe the labors of the young curate. His successor, Bishop Zinella, however, was equally interested in Sarto.

After his ordination Sarto was permitted a short vacation, and on its termination Bishop Farina sent him to the little village of Tombolo, on the river Brento. Tombolo and Riese are about the same distance from Castelfranco—about four hours' walking distance.

The church at Tombolo is in the Doric style, and, after the manner of many of the Italian churches, it has a campanile, erected in the immediate vicinity. According to the custom of northern Italy, the altar stands out from the wall and is canopied by a drapery. This style goes back to the olden time when the altar was protected by a baldachin supported by four pillars, while between the pillars were hung curtains to be drawn from the Sanctus to the communion. As late as the sixteenth century the Blessed Sacrament was kept at one side of the church in a closet-like tabernacle on the wall, and not on the altar as is the custom to-day. The purpose of the chalice veil (*velum*) is the same as that of the larger curtains of the old time, as is also the little drapery of the tabernacle (the *conopeum*), still seen in the churches. Besides the main altar there are two side altars, and on the walls are the stations of the cross.

The rector of Tombolo, Father Constantini, was a delicate man, and the young priest was sent here to assist him. As the common custom that provided the curate with quarters in the house of the rector was not followed in Tombolo, Sarto had to begin housekeeping for himself. It is not difficult to picture its simplicity when we recall the fact that another young priest of the pope's family, Don Parolin, took the furniture of the little room in which the Holy Father

was born to fit up his own place when he was appointed to a curacy. The income of a curate in an Italian village was barely enough to keep him alive, and, besides, he had to have one of his sisters to keep house for him, so the hardships and self-denials, after the bounty of the seminary, were worse than any he had previously suffered. But Sarto was filled with zeal, and nothing discouraged him so long as it was possible for him to carry on his work of saving souls.

With the coming of young Sarto there began a new life, one might say, in the church of Tombolo. There had been for many years no such sermons as were heard there now. What the new curate said was couched in the simplest language, that it might be within the understanding of all, and yet so uplifting and spiritual were his sermons that many of those in the congregation who were but lukewarm in their religion were touched and drawn to repentance. He possessed the rare art of becoming a child again with the children; at the sick-bed he was all tenderness. He would arouse sentiments of contrition, confidence, and resignation in the hearts of the afflicted, and he also knew how to encourage and console them. Though far from rich himself, he always discovered ways and means to assist those in need—by his example and words if unable to render more material aid. But one complaint was heard of him, and that came from his sister because, as he studied far into the night, he burned so many candles!

It was no easy matter to live in peace with a delicate, querulous man such as was Father Constantini at this time. He had many peculiarities, moreover, and the zeal and enthusiasm of his young curate made but little impression upon him. He never permitted Sarto to act on official occasions when he felt himself able to do so. He would not allow him to baptize or marry, and although it was towards the

last of September, 1858, that Sarto came to Tombolo as curate, it was not until June 30, 1867, that he was permitted to baptize a child, and even then the circumstances were unusual. On this baptismal record the inscription of the date was written by the curate, Sarto, but was signed by Father Constantini. It runs something as follows: "Antonius, son of John and of Theresa Bussolin, daughter of Joseph, married in this parish on February 7, 1866. Born on the 28th of this month at noon, baptized at once by the nurse because in danger of death, and the ceremony was repeated here by the curate, Don Sarto," etc.

Most important is it for a young priest, fresh from the seminary, to become associated with a pastor of tried virtue, experience, and knowledge; with a pastor from whom he may learn, by whom he may be edified, to whom he can look up as to a parent; with a pastor who will guide him in difficult questions and who will warn him against over-zealousness and indiscretions, and who will be to him an example of a true shepherd of his flock. All these Sarto found in the parish priest Constantini—the man needed to guide him on the road he had begun to travel in the seminary.

The parish work at Tombolo continued in unbroken peace until, in the year 1866, this peace was rudely interrupted by the turmoil of the Austro-Italian War, which ended in the cession by Austria to Napoleon III of the Lombardo-Venetian territory. A national misfortune hard to bear, not only in Venice itself, but in all the surrounding country, had culminated with the year 1817, when the republic of Venice lost its independence and had come under Austrian rule, so it was with joy that the evacuation of the Austrians and the union with Piedmont was hailed. When Austria finally relinquished Venice, after the war of 1866, the province was for a brief time under the control of Napoleon III, who

turned it over to King Victor Emmanuel. There was to be a popular vote, which was in reality only an outward formality, to ratify the results of the agreement, and both the rector of Tombolo and his curate actively encouraged the people to take part in this voting, and both of them worked in preparing the list of voters and in urging the people to be sure to cast their votes. A memorandum of this list of voters, in the handwriting of the young curate Sarto, is still preserved in the town hall at Tombolo. But in spite of all this, the young curate felt that the patriotism of the priest finds its highest expression at all times in assuaging the suffering and misery that follow in the wake of war.

After the bloody battle of Custozza, in which the Austrians were victorious, their troops passed through Castelfranco and the surrounding country. The Italian troops followed and remained in the neighborhood for two months, the officers taking up their quarters in Riese in the house of Don Parolin, the brother-in-law of young Sarto. Then came days of excitement and labor. Everywhere throughout Italy the end of the Austrian rule was greeted with general rejoicing, and the clergy were no less patriotic than the laity. Who would have guessed at that time that the road from Custozza would lead to Rome? Who would have believed that the curate at Tombolo would look, forty years later, from the Vatican windows upon the city in which he would be a prisoner by reason of the fruit sown in secret at this time?

Thus passed the first nine years of priesthood. The curate's fame as a preacher had spread beyond the boundary of the parish. On festive occasions in the neighborhood, Sarto was asked to preach the sermon. In after life this rare ability as a preacher also brought him into frequent demand on similar occasions. These early years were not without

fruit. The place which Pius X had retained in the hearts of the people of his first parish was shown in the message they sent him when he was elected pope, and by their splendid celebration on the day of his coronation.

It seems somewhat strange that the bishop should have left so unusual and gifted a priest in a little village like Tombolo for so many years, but this was a manifestation of the hand of Providence, for the young priest was thus being prepared for a great work, for which the foundation had to be laid deep and strong, so that it could be safely completed and crowned by the sublime elevation to the papacy.

The curate of Tombolo had completed his thirty-second year when he was promoted to the parish of the little town of Salzano. By this promotion his field of labor had been widened, his line of duty extended, and, moreover, he was now independent, pastor in his own right, and he could allow his plans and thoughts to widen and ripen, while in Tombolo he had been restrained. Sarto received his appointment in June, 1867, and on the feast of Saint Bonaventura, July 14, he took possession of his new home.

The little village of Salzano is in the neighborhood of Mestre, about the same distance by railway from Treviso as it is from Padua, but it is a little nearer Venice than either of these places. The priest's house, the *kanonika*, is a stately building surrounded by a walled garden. The village itself has not a large population, but the parish covers a good deal of ground, and there are at least six thousand souls in it.

The parish gave Don Sarto a hearty welcome, and his kindliness and genial bearing soon won for him the hearts of his new parishioners, young and old. To this day a number of characteristic anecdotes are related which show how the young priest became deservedly popular in Salzano. One time it happened that a corpse had to be carried to the

churchyard from the extreme limits of the parish. As was the custom, the priest, in cassock, surplice, and stole, went to the house of the dead man. There were but two men found to carry the bier, but without hesitation Don Sarto lent a hand and, with the sexton as the fourth bearer, helped to carry the bier on his shoulders about three miles to the graveyard. If there was a baptism or a funeral among the wealthier people who would be expected to give an offering, the poor, who knew him well, would wait for him at the church door, and Don Sarto never disappointed them. He would distribute to the last soldo the money he had received.

It happened several times that the old sacristan would oversleep in the morning. But the good-hearted priest would open the door, ring the bell, and prepare everything himself for the Mass, and then the sacristan, whom the ringing of the bell would awaken, would appear. On one occasion when one of his parishioners offered to go and arouse the old man, Don Sarto smilingly said: "Let the old man sleep. Do you think I am not able to open the door and ring the bell? Let me do this little service for an old man, for I shall be old myself one of these days."

As the distances to be covered in his parish work were great, Don Sarto bought a wagon and donkey so that he might visit his distant parishioners oftener, especially those who were ill and feeble. One day when driving along a country road he met a carriage driven by two young men. They wanted to have a little fun with the country priest and drove their horse in front of him several times. Don Sarto was not at all annoyed by this, but some peasants passing by saw what the young men were doing and called out, "Are you trying to make fun of our pastor?" at the same time seizing the bridles of the horses, and it was all Don Sarto could do

to prevent them from punishing the young men. It is said that he even sold this donkey and wagon to help a poverty-stricken family.

These parish journeyings of Don Sarto often found him a long distance from home at meal-times. Then he was apt to enter the first house he came to, and if the people were at dinner he sat down and ate with them, but he never drank their wine, or at best but sipped at a glass. It was well understood by all that a special meal must never be prepared for him; if he could not sit down to a plate of soup and some polenta, he would not eat with them at all.

In his early days at Tombolo the thought had often come to him that the condition of the peasants might be improved could co-operative associations and rural banks be formed. As pastor he was now in a position to carry out his ideas. Sarto enjoyed the confidence of his people to such an extent, and possessed so rare a gift of making his thoughts and plans clear even to those of the most limited intelligence, that he not only succeeded in overcoming the naturally suspicious nature of the peasants in establishing a rural bank, from which they could, in time of need, borrow money at a low rate of interest, but even extended the plan gradually beyond the boundaries of his parish. This was the nucleus of that network of co-operative societies, rural banks, and mutually helpful associations that have done so much to alleviate the lot of the peasantry of northern Italy.

Meanwhile both Don Sarto and his family in Riese had retained all their former simplicity. One of the sisters married in Possagno, and Don Sarto liked to visit her there. Here his artistic sense, deprived of enjoyment in Salzano, was delighted by the beautiful monument of Canova, built by the great sculptor as a tomb for himself. In the museum

also founded by Canova were copies of all the sculptured masterpieces of his cunning hand. It will be remembered that Sartori Canova, the titular Bishop of Mindo and brother of the artist, had confirmed Giuseppe Sarto in the church at Asolo.

In Salzano there is a hospital and there is also an orphan asylum, both under the supervision of five Franciscan sisters. A weaving establishment, in which about three hundred women are employed, belongs to the Romanin-Jacur family, who own a large estate. This weaving establishment is the only industrial resource, but most of the people own a little land. On account of the many Catholic women in the employ of Senator Romanin-Jacur, an adherent of the Hebrew faith, Don Sarto cultivated his acquaintance and won his friendship. Thus he became his friend and adviser, and the whole family grew to like him, and a request of the priest for a holiday on the occasion of the great feasts of the Church was always heeded. The senator, in turn, grew so interested in the welfare of his people, through his friendship with Don Sarto, that he always inquired whether the factory girls attended Mass, and if he wished to do anything for them he consulted the priest. If there was a case of want in the parish, and Don Sarto did not know where to turn for aid, he was always sure to receive help and sympathy from Romanin-Jacur.

In after years they met again in Mantua, and when the former priest was elevated to the Holy See, the senator was a member of the city council and enthusiastically advocated the sending by that body of a message congratulating the new pope. What his parish thought of him may be gathered from the fact that, when he was made canon at Treviso, the people presented him with a new soutane, because he had no money to buy anything for himself. When he was made

Bishop of Mantua they presented him with a crozier. And when he was made patriarch they gave him a beautifully carved prie-dieu.

When forty years of age, Sarto was called to Treviso by Bishop Zinelli. He was a comparatively young man to be promoted from a village parish to the cathedral chapter, but the bishop never regretted his choice. Sarto had repeatedly preached in Treviso during the time that he was pastor of Salzano, and he was, therefore, well known there. As canon he developed a many-sided and tireless activity in every department. His thorough knowledge was augmented by a remarkable facility in solving delicate questions. When he lectured in the seminary he was equally at home in dogma, theology, canon law, and liturgy. In the trials before the ecclesiastical court his opinions were always clear and sound. He always discovered the right road to a happy solution of the many disagreeable dealings with the government. He had no enemies, for he was ever modest and graceful in speech, while his sunny disposition and inexhaustible fund of humor made him popular with all classes.

As time passed, the bishop realized more and more what a gifted man he had summoned to the chapter of the cathedral, and thus in a very short time one promotion followed another. The most important was that of rector to the seminary of the diocese. By this promotion the direction of the studies and the discipline of future priests was in his hands, and this was a task after his own heart. The students loved him and confided in him. He forgot nothing; he cared for everybody.

To the sick he was as tender as a woman. He took part in the recreations and pleasures of the young. He was always thoughtful and kind, and to obey him was always a delight. In spite of this, his discipline was firm, and he kept the

studies up to a high degree of efficiency. He insisted that the young priests, even if already in positions of trust and honor, must be thoroughly conversant with all branches of theology if they wanted to take examinations, and unless fully prepared, they dared not present themselves while he was rector.

During these years there was no change in the simplicity of Canon Sarto. When he paid a visit to his mother in Riese or to other relatives, which was the only vacation he permitted himself, he allowed no preparation to be made for his arrival, least of all in the culinary arrangements of the family. There was no special need of his helping his relatives pecuniarily, as they had enough to live on, while he knew many poor people who were in dire straits, and to these he gave his aid. There had been no dearth of the poor and needy in Tombolo and Salzano, but in Treviso there were more. In the diocese were poor and infirm priests suffering from want, and he willingly stinted himself to assist them.

When Bishop Zinelli died in 1882 his death was a great grief to Canon Sarto, for the bond between the two men had been very strong, and some of the most precious lessons of the young priest's life had been learned under the direction of this learned man. After the funeral obsequies the canons assembled to elect a vicar of the chapter who was to administer the affairs of the diocese until a new bishop was appointed, and it was but natural that their choice should fall on Sarto, who retained the office until the diocese was given to the Right Reverend Joseph Apollonio on September 25, 1882.

Giovanni Berengo had been appointed Bishop of Mantua when Bishop Rota was summoned to Rome by Leo XIII. On his arrival he found even the seminary closed, for the government had taken possession of the buildings and had

appropriated the funds, while the students had been scattered among the seminaries of other dioceses. Bishop Berengo kept his students in his own residence until he was able to found another seminary. When Canon Sarto was appointed to the see of Mantua, left vacant by the transference of Bishop Berengo to Udine by Leo XIII in 1884, the new bishop continued the policy of his predecessors with regard to the seminary. Even beyond his own diocese Sarto had enjoyed such universal esteem that his promotion to an episcopal see had long been expected. His name was often mentioned in connection with the appointment of a coadjutor for the aged and infirm Bishop of Vicenza. The pope had learned to know the canon of Treviso in Rome in 1880, when the canon spent some time there with a band of pilgrims from the north of Italy; and there were such favorable opinions from Bishop Apollonio of Treviso and Bishop Callegari of Padua concerning the canon that the pope was convinced that Sarto was the proper man for the diocese of Mantua.

The consecration of the new bishop was solemnized by Cardinal Parocchi in Rome, in the Church of Saint Apollinaris, which is the church of the Roman College, six days after the appointment, November 10, 1884, and the assisting bishops were the former Bishop of Mantua, Peter Rota, later titular Archbishop of Thebes, and Archbishop Giovanni Berengo of Udine. On the evening of the consecration Leo XIII received the new bishop in a private audience, and presented him with a beautiful pectoral cross and the Pontificale Romanum in five morocco-bound volumes, as a mark of his special regard.

Bearing the blessing of the pope, the new bishop set out for the scene of his future labors. He was in his fiftieth year at this time, and it was on April 19, 1885, that he took pos-

session of his new see in Mantua. The Gospel for that day was the parable of the Good Shepherd who gives his life for his sheep. Certain it is that Bishop Sarto was inspired with a desire to follow the example of the Good Shepherd in his relations to his flock, and to give up all his energies and even his life for them.

Every three years it is required that a bishop report the condition of his see to Rome. For this purpose he has to answer a number of questions with regard to himself, his clergy, the religious orders in his see, the schools and religious education, confraternities, charitable organizations, and the religious life of the people. In this way a certain insight into the affairs of every diocese in the whole world is obtained by the pope; and these reports, also, are a sort of mirror in which the bishop can see the lights and shadows, the good and the evil in the condition of the people entrusted to him, and arrive at an idea of what to do to improve his see.

Bishop Sarto's first report stated that his diocese contained nearly two hundred and seventy thousand souls, in the care of whom he was assisted by three hundred and eight priests. There were one hundred and fifty-three parish churches and two hundred and fourteen public and seventeen private chapels. Fully one third of the thirty thousand inhabitants of the city of Mantua were Jews, and the peculiarly delicate position in which he was placed may be judged from the fact that in the beginning of the nineteenth century Mantua had been without a bishop for sixteen years, until, in 1823, Pius VII appointed Monsignor Boggi bishop of the diocese. Ten years later Bishop Boggi died, and two years elapsed before Rome and Vienna united on a candidate. This bishop died in 1844, when there was another vacancy for three years. In 1868 a similar delay occurred,

after the death of Bishop Corti, who was succeeded in 1871 by Bishop Rota. The latter had been Bishop of Guastalla, but had been driven from that see by a mob of "liberals" that had been incited to this deed; whereupon Pius IX transferred him to the see of Mantua, October 27, 1871. This truly apostolic man, who was denied the exequatur by the Italian government, and thus deprived of the means of sustenance, was sent into exile and prison. He was finally called by Pope Leo XIII to Rome and appointed titular Archbishop of Carthage, May, 1879. The see of Mantua was again vacant, and Bishop Sarto was not appointed till November 10, 1884, as the successor to Bishop Berengo.

Political upheavals continued unabated. In 1866 the Lombardo-Venetian province had been joined to Italy, and the new government, vastly contrary to the expectations of the mass of the people, had hastened to suppress the monasteries, to take into its own hands the management of pious foundations, and to load down church properties with the heaviest possible taxation. The loss of these properties might have been overcome, but the government seemed determined to oppose religion itself in every form, and to open the door to all the powers of evil.

Estrangement from the Church became rife. There were thousands all over the country who never received the sacraments even at Easter. Tradesmen and business men dishonored the Sabbath by doing their work as they would on any other day. Lent and other observances of penance had fallen into disuse. People went through the civil marriage ceremony, and did not trouble themselves to be married in church. Blasphemy and profanity were in the mouths of the multitude.

The report of the bishop which was rendered on December 1, 1885, gives some idea of what he did to better the unhappy

conditions. After a short review of the foundation of the see and of its limits, of the number of churches, etc., he speaks of his own work.

On the fifteenth Sunday after Pentecost he announced a visitation of the entire episcopal see, and he continued it through the different parishes of the city. He also administered confirmation in various places. On all the higher feast-days he preached in the cathedral. Every opportunity that presented he seized to preach in other churches throughout the see, and on the occasions of his visitation he sometimes preached three and even four times a day. He had commenced to correct abuses and irregularities wherever he found them, and he tried to do so kindly and tactfully. He pointed out, as one of the greatest evils he had to combat, the neglect of many of the priests to preach and to teach the catechism. He was zealous in exhorting them to fulfil this most sacred of their duties. He complained that, in spite of the great lack of priests, he had no religious orders to assist him. The Franciscans, who had been the most active in the city and in the diocese, had left a few months before. In the monastery of Camillus de Lellis there were only two priests, and these assisted the sick. They were looked upon, moreover, as only guests and strangers in the city hospital, and he was afraid they would soon be sent away entirely. His only relief were the Jesuits, who had done much good. Two of them were seminarist professors, and the others did not confine themselves to their own church, but helped in different parishes, especially by hearing confessions. A great consolation to the bishop were the religious women, who were active either as nurses or in the schools and academies, teaching the children of all classes.

In the seminary at this time were one hundred and twenty-three pupils. Here he had appointed two of the older

canons for the management and house discipline, two for the studies, and he himself did not do anything in connection with the seminary without first asking their advice. He made daily visits to supervise the work, so that nothing might be lacking that was necessary to the health, progress, and religious training of the students.

That the bishop keenly felt the responsibility of his position is shown by the fact that his first report closed with the request that the cardinal pray for him and for his people, that he, the bishop, might be able to be a good shepherd in word and example.

Three years later Bishop Sarto made his second report. He had diligently sought in these years to better conditions, he had earnestly tried to root out the weeds, to plant anew, and to bring the garden of his diocese to a more generous fruitage.

During these three years he had been absent only once for ten days to preach at the invitation of the Archbishop of Genoa on nine successive days. At another time he had been away for eight days to conduct a retreat for the clergy of the diocese of Adria. Apart from these absences, he had been away from his diocese for a day or two at a time at the invitation of some bishop, or in the interest of his diocese, or on a pilgrimage to Rome.

In 1885 the visitation of the hundred and fifty-three parishes in his diocese was begun and completed. In all these parishes he had preached, heard confessions, and had administered holy communion and confirmation. He had held conferences with the priests, and given catechetical instruction to the children. He had improved conditions where he was able to do so, and on his departure he gave instructions in writing to the priests, earnestly enjoining them to be faithful in their observance. "I write this," he said in his

report, "not to praise myself; for even though I have done my duty, I am, nevertheless, a useless servant."

He had always made it a rule to confirm the seminarians himself. He administered confirmation on his episcopal visitations and in addition, from Pentecost to Trinity, in the cathedral at Mantua. He administered confirmation at any time to a dying child.

Mantua had had no diocesan synod for two hundred years, and, to the great gratification of the clergy as well as the people, Bishop Sarto convened such a synod for three days on September 10, 1888. One hundred and fifty-five of the one hundred and ninety-five diocesan priests attended, and a number of rules and regulations were formulated which were submitted to Rome for approval.

Bishop Sarto did not content himself with the old custom of preaching in the cathedral seven times a year, on the occasions of the higher church feasts. He seized every opportunity which presented itself. At the time of the visitation of the diocese he preached several times each day in every parish he reached. When necessary, he began missions for the people himself. In Advent and in Lent he had some well-known preachers, at his own expense if necessary, to address the people.

It was with great joy that he announced that he had been able to induce the Franciscans to return from the Venetian province to the beautiful shrine of the Madonna della Grazie, and the people of Mantua and the surrounding country once more made pilgrimages to this celebrated place of grace. This church, dedicated to Our Lady of Grace, was built in 1399, and is the most venerated of all the shrines of the Blessed Virgin in northern Italy. From eighty to one hundred thousand pilgrims visit it every year now. The Capuchins, who had been driven out in the early part of the

nineteenth century, with all the other orders, and had returned in 1854, had lost their monastery again, and had left the diocese under the new laws. The bishop reported negotiations looking towards the buying of their ancient house, and hoped in a short time to have these sons of Saint Francis back again.

The celebration of the eighth centenary of the holy Bishop Anselm of Lucca, the patron of the city and diocese, is described by Bishop Sarto in detail. The remains of this holy man rest beneath the altar of the cathedral. As the feast drew near in 1885, Bishop Sarto called the attention of the clergy to this event and appointed a special committee whose duty it was to prepare a worthy celebration. On the seven days preceding the centenary three sermons were delivered daily, which the people attended in great numbers, and which bore good fruit, as evidenced by the great throngs which besieged the confessionals. After the hearts of the people had thus been prepared, a celebration lasting three days was inaugurated, at which five bishops presided. On the first day the Bishop of Brescia sang the Mass; on the second, the Archbishop of Udine; and on the third, the Cardinal-Patriarch of Venice. On these occasions the bishops, the prelates of the diocese, and numerous priests were present, while the cathedral was crowded with the faithful. After Mass the celebrant ascended the pulpit, and the sermons made so deep an impression that the committee decided to have them printed and published. The bishop's account of this celebration closes with these words: "May God grant that the great and holy joy with which the memory of Saint Anselm was honored in 1885 be repeated in the year 1891 in honor of Saint Aloysius, who was born in the diocese of Mantua."

The bishop further tried to form societies of young men

and girls to lead them to right living. He also founded a school for orphaned and neglected girls who were receiving no training or education. He placed this school under the direction of pious women in order that the girls might be taught some kind of work to enable them to be self-supporting.

During his visitation the bishop had called attention to certain defects in the rules and regulations observed by the chapter and the clergy of the cathedral. His criticisms were kindly received, and he was thus able to submit new rules for approval.

It was his idea to establish weekly lectures in the hall of the seminary for the benefit of the people and in order to educate them and interest them in things spiritual. The subject of these lectures was the Holy Spirit, and admission was free to all.

General religious instruction was provided by an order of the bishop that on Sundays and holy days the catechism should be read and explained for half an hour. Half an hour of religious instruction should be given to the boys and girls, and a sermon should be delivered from the pulpit which should last at least half an hour. The catechism should be taken as the basis of the sermons, so that in this way the doctrines and moral teaching of the Church would be explained to all.

Following his first report, it had been suggested that the bishop should introduce so-called pastoral conferences for the clergy at least once a month, in which practical questions relating to the administration of the sacraments should be discussed. So far as circumstances permitted, the bishop followed this suggestion, and enacted that in the city such conferences should take place eight times a year in the episcopal palace, and in the country four times in the various

deaneries. He gave minute directions as to how such conferences were to be conducted. The principal address had to be signed by all present and sent to the bishop. Those who were absent had to send their excuses, and severe punishment was threatened if these were found to be insufficient.

In spite of repeated warnings and admonitions, the bishop was forced to report that a priest in one of the principal parishes was leading a life unworthy his calling and had finally apostatized to the Evangelicals. The bishop had utilized this opportunity to remind his clergy of the necessity of leading a model life, and had decreed that twice yearly an opportunity should be offered them of making a retreat together with the bishops, and that every priest in the diocese should make a retreat at least once in three years. He also enacted that those priests who had neglected to make a retreat since 1885 had to do so for at least one week, in the seminary or some other religious institution, under pain of suspension from office. The suspension was to take effect on January 1, 1889, if up to that time no testimonial of having made a retreat was presented, or no sufficient excuse given for not having done so.

The delight of the bishop in the progress of the seminary was great. He made weekly and sometimes daily visits to the building and did everything in his power to induce the students and teachers to improve in many directions, so that they might become perfect and saintly servants of God.

When a bishop is filling in his report the last question asked him is whether he has any wishes to express. Bishop Sarto had three requests to make. He first asked the pope that Saturday might, through a definite dispensation, be once again made a day of obligatory fasting, as this observance had for a long time fallen into disuse. The government had abolished a number of feast-days of the saints, and

as many of them were no longer celebrated in the churches of some of the neighboring towns, the bishop asked that these feasts be no longer held as obligatory in his diocese. The last request was far more important than the others. He deplored greatly the absence of a uniform graded catechism, which had been made impossible by the frequent and easy removals of families from one diocese to another. Such a uniformity of catechism would have the excellent result that everywhere throughout Italy the faithful would hear the truths of the Church preached in the same terms which had been impressed on their memories in childhood.

On two special points Bishop Sarto insisted—the advancement of the clergy in scholarly and religious ways, and the better instruction of the laity in the precepts of the Church. His untiring energy was bent upon making the seminary the foundation for skilled workers in the vineyard of God and a place of piety and study. He took every possible means to abolish abuses among his parish clergy, to further the study of the Scriptures, and to urge upon the priests the necessity of an exemplary life. He did not hesitate at stringent measures when he deemed such necessary. Over and over again he exhorted his priests: “Preach, preach; teach the great and the small, the ignorant and the learned. What is necessary before all things is that the people should know the truths of the faith and the commandments of God and the Church. If we teach them these things, their lives will become better morally.”

On the completion of his first visitation of his diocese in 1888, the bishop announced and commenced a second one in 1889. He was prevented from finishing it, however, partly because for two years he had to fill a professorship in the seminary, and partly on account of the centenary celebration in honor of Saint Aloysius. He had always conferred holy

orders himself, with a single exception, and then the Bishop of Pavia, having papal dispensation, had desired to confer holy orders during the jubilee of Saint Aloysius in the church of this saint. He administered confirmation in his cathedral each year from Pentecost to Trinity Sunday, besides when on a tour of visitation, and also almost daily, in private, when any one applied to him, or when he was called to the dying in their homes or in the hospitals.

It had been Bishop Sarto's intention, after the diocesan synod of 1888, to hold another in 1891, but this he was prevented from doing by the many duties of his diocese. Instead of the provincial council, the bishops of Lombardy convened for a period of three days, in order to discuss the means of protecting the faith, of elevating the clergy, and of promoting piety among the laity. As on other occasions, Bishop Sarto lost no opportunity of preaching everywhere. A detailed account of the tercentenary of Saint Aloysius gave him great satisfaction, and he devoted several pages of his report to this description. The jubilee was of great benefit, not alone to Castiglione, the birthplace of the saint, but to the whole diocese. In the first place, the collections taken at this time had enabled the bishop to undertake the repair of the church at Castiglione, which had fallen into decay, and also to fit it out with sacred vessels and proper furnishings. As he was less intent on celebrating the anniversary by outward show than by reforming the lives of the faithful, he held a ten days' mission during the winter, with four sermons daily, and this mission bore rich spiritual fruit. Nine bishops had taken part in the novena ordered for the immediate celebration of the anniversary. Every morning and evening one of these bishops, or some noted pulpit speaker, delivered the sermon. In all the churches in Castiglione special opportunity was given for confession, and

there had been over twenty thousand communions. The celebration was not confined to Castiglione, however, but was held throughout the entire diocese, and everywhere the zeal manifested far exceeded the expectations of Bishop Sarto. Pilgrimages, even, had come from far beyond the diocese to pray in the native place of Saint Aloysius and be uplifted and fortified by his example.

The report concludes: "God grant that all may take this splendid youth as a model, and keep his virtue and his qualities before their eyes, striving constantly to imitate him, and thus to improve themselves."

The bishop had recommended that, when the sermon was omitted on the third Sunday of the month on account of the customary procession of the Blessed Sacrament, neither the procession nor the sermon should be given up. Instead, a short sermon should be preached.

A diocesan statute had enacted that on all Sundays the pastors should instruct their congregations, particularly the young among them, in the truth of the faith, in language simple and suitable to their understanding. The bishop expressed his regret that the attendance at these instructive meetings was not as large as it should be, but he was convinced that, were the pastors as zealous in the exercise of their duty as they should be, they would in time succeed in attracting many desirous of instruction.

Eight conferences of the clergy of the city of Mantua had, as a rule, been held annually with the object of promoting the spirit of charity and to encourage one another in the study of the sacred sciences. To this end, at every conference, after the paper on priestly life and work, some question was proposed relative to dogma or morals, or to some other branch of theology. Always thoughtful of his co-workers, the bishop had limited these conferences to four annually

for the benefit and convenience of the clergy who lived in the country, partly because of the great distances they would have to travel, partly because of their inability to leave their work for the length of time necessary, and partly on account of their poverty.

It pleased him greatly to report that his priests were working earnestly for the honor of the Church and as examples to the faithful. But he never ceased to insist on the promotion of the true spirit and did not for one moment relax his watchfulness that nothing irregular might creep in without his knowledge. He was ever ready to correct anything that he found amiss, and to help the wavering ones to a safe and permanent anchorage.

The women of his diocese won his unstinted praise. "It is impossible to describe," he said, "how much good these *virgines electæ*, these chosen virgins, have done for our young women and girls, and how much they have helped in the salvation of families by leading them to a closer observance of the divine commandments and the commandments of the Church." These holy women, who had renounced all earthly joys and rewards, and, by leading, so far as possible, the life of the angels, had entered upon the path of Christian perfection, seemed to Bishop Sarto a particular revelation of the mercy and wisdom of God.

At this time there were about one hundred and sixty students in attendance at the seminary. The bishop insisted on strict discipline and order as well as upon the most careful selection of able masters, so that the students might later be of real assistance in the work of the diocese. It was the bishop's desire that they should know at the outset how the clergy should live, and at the same time, by keeping in close touch with the seminary, he was able to observe the abilities of the different students and to determine whether they had

a true vocation. On Sundays and holy days the older students were selected to teach the children the catechism, and whenever he was in the city, the bishop visited the seminary daily. He attended the lectures, and if one of the professors chanced to be absent, he often took his place temporarily and taught the class himself. He had priests of tried knowledge and experience as educators to direct the studies at all times and maintain discipline, so that his own absence might not prove detrimental to the students.

In the direction and control of the hospitals all religious influence was prohibited, but the bishop visited them frequently to administer the sacraments and attend all those who needed his spiritual aid.

In spite of his unremitting endeavors, the bishop found that many Catholics had not complied with their Easter duty, although he had obtained the sanction of the pope for the extension of the Easter-time, and had provided special confessors in the different parishes.

Very little attention was given to the days of fasting and abstinence, also, and this evil the bishop attributed to the unfortunate attacks made by evil-living people upon the very foundations of religion, and to the license and indulgence that were to be found upon every side. The practice of keeping open low places of amusement on Sundays and holy days was held responsible by the bishop for the laxity of religious observance. Attendant evils were matters of course: blasphemous language was prevalent, and civil marriages were common. All these the bishop labored incessantly to correct by means of his pastoral letters and improving the work in the parishes, but in spite of his heroic efforts he was, at times, much discouraged. Suppressed and overcome in one place, the abuses cropped out more vigorously than ever in another.

In spite of these great discouragements, the third report of Bishop Sarto showed a marked improvement and progress in the religious life of the diocese, and his conscientious, earnest labors for the welfare of his flock commenced to show forth wholesome results.

On March 18, 1895, Bishop Sarto's successor in Mantua, Paul Origo of Milan, was preconized by the pope and consecrated by Cardinal Ferrari of Milan in the cathedral of that city. But he did not enter Mantua until May 13, 1897, because of certain difficulties with the government. On December 5 of that year his first report was made, in which much that Bishop Sarto, in his unassuming modesty, had refrained from mentioning, in enumerating what he had accomplished, was dwelt upon enthusiastically. Bishop Sarto had, among other things, founded a Catholic paper, *Il Cittadino di Mantova*, which espoused the cause of Catholicism against the secular press, which was influenced largely by the Jews. This paper had been generously supported financially by the bishop. To counteract the influence of growing numbers of socialists throughout the diocese, he founded Catholic organizations in different places and under different names.

In addition to these, Bishop Origo was delighted to report that the greater number of the clergy were leading exemplary lives and were all in accord with the Holy See. He also mentions the rector of the seminary, who had been appointed by Bishop Sarto, as a man of rare ability and intellectuality.

Bishop Sarto had been much interested in the music at the anniversary celebration of Saint Anselm, and in his report of 1888 he mentioned this fact. At that time he was enthusiastic over the use of violins and flutes in the pontifical Masses, but subsequently he altered his opinion and became an adherent of the use of the severe Gregorian chant. In the

early years of his priesthood Bishop Sarto had become acquainted with the now famous musician, Don Lorenzo Perosi, and it was while he was Bishop of Mantua and Patriarch of Venice that Perosi was zealously following the career which eventually led him to the leadership of the choir of the Sistine Chapel.

It will be remembered that it was upon Cardinal Parocchi's recommendation that Monsignor Sarto was made Bishop of Mantua by Pope Leo XIII. In 1878 the former Bishop of Chioggia, Domenico Agostini, had been made Patriarch of Venice, and when his death occurred in the year 1891 it was again Cardinal Parocchi who called the pope's attention to Bishop Sarto as a possible successor. Bishop Sarto's past record, added to the fact that he was a native of the province of Venice, decided the pope in his favor, and accordingly at the consistory of July 12, 1893, Bishop Sarto received the purple and became a member of the Sacred College. Three days later he was made Patriarch of Venice. The important Congregations of the Bishops and Regulars and of Rites and Studies were assigned to the new patriarch, and as a titular church he was given San Bernardo alle Terme di Diocleziano. This church had once been a part of the baths of the Emperor Diocletian, where, as tradition has it, thousands of Christians were condemned to labor in their construction. When Catharine Sforza, in 1598, bought a portion of the massive ruins and built a convent which she gave to the Cistercians, another part of the building was converted into a church and in the jubilee year of 1600 was dedicated to Saint Bernard. Catharine Sforza died in 1612 and was buried in this church. In 1670-76 Pope Clement X made it a cardinal's church.

When Bishop Sarto took charge of the patriarchal diocese it numbered one hundred and sixty-one thousand souls;

there were forty-five parishes and three deaneries. As suffragans he had the bishops of Feltre-Belluno, Ceneda, Concordia, Treviso, Padua, Vicenza, Verona, Adria, and Chioggia. The number of priests was two hundred and seventy-five.

Bishop Sarto was but fifty-eight years of age when he was transferred to Venice, but, brilliant as was his transfer, it was a sad moment for him when he left the diocese to which he had become so deeply attached, for which he had labored so unceasingly, and where he could see the fruits of his labors commencing to flourish. His departure was a period of mourning for all who had been associated with him. Twice in after years he has visited Mantua, and the Mantuans frequently visited Venice for his spiritual guidance.

All unexpected was the opposition which the Italian government put forth against the elevation of Bishop Sarto to the patriarchate of Venice. Before the consistory was held, Bishop Sarto had announced to the Italian ministry his approaching appointment to the see of Venice, but his notification was returned with the statement that this was not sufficient, and that the power of appointment was vested solely in the King of Italy. The government based its claim on the alleged right of the doges of Venice to make appointments to the see of Saint Mark, and not, as might be supposed primarily, on the privilege granted to the Emperor of Austria in 1817, who was at that time sovereign of Venice.

After the pallium had been conferred in the usual manner on Bishop Sarto, Leo XIII expressed his wish to consult with him regarding the patriarch's future policy with the government. The pope considered that the notice which had been sent to the government by the patriarch was the limit of the concessions to be made, and he instructed the cardinal to forward to the Italian government copies of the bull of

appointment, as was customary, and to demand the exequatur, or approval of the appointment. If this should not be forthcoming, he, the cardinal, was to inform the clergy and laity of the legal question involved. The pope, moreover, promised to send the cardinal an opinion of a competent juridical authority.

A treatise of thirty-three pages dealing with this opinion, and prepared by the Canon Mion, vicar of the chapter of Venice, was published and distributed among the Venetians on April 8, 1893, thus forcing the government to seek legal aid, and their case was duly entrusted to Senator Rinaldi, a prominent jurist.

In 1866, when Venice became an Italian province, the ministry refused to assume any responsibility arising from the Austrian Concordat, and consequently also relinquished all rights connected therewith, particularly the privilege of nomina for the patriarchal see. The exercise of this right was attempted when Agostini was appointed patriarch by the Holy See in 1878, and now when Cardinal Sarto was appointed the attempt was again made. After obtaining legal opinions the government yielded and granted its approval of appointment. Though in former times the civil government had been consulted in the appointment, this was due solely to a royal privilege, to which the government of the King of Italy had given up all claim by Article XV of the Guarantee Law.

The Venetians were greatly delighted at the appointment of Bishop Sarto to the patriarchate. He was their countryman, and while bishop in Mantua the Venetians had frequently heard of his amiable personality and numerous acts of charity. Seldom, indeed, has a cardinal-patriarch been accorded such a welcome as was given him on his entrance to Venice.

During the early winter of 1897 the cardinal was in Rome, but he hastened back to his dearly loved Venice. On December 1 of that year his first report was forwarded to Rome. The introduction to this report closes with the plea that he may be instructed in all that is necessary, and he states his assurances that it will be his aim and delight to follow conscientiously such suggestions for the betterment of conditions as may be advanced.

The cardinal reported, in regard to religious services in the cathedral, that, in addition to the regular organized singers who rendered the chorals daily, there was a band of trained musicians, who followed most carefully the Congregation of Rites in connection with church music.

The report closes with the earnest wish for prayers for himself and his flock that he "may lead his people by word and deed, and may God help the flock that they may listen to the voice of the shepherd and follow him."

The second report, dated March 12, 1901, covered the years 1897-1900. This report is in the handwriting of the cardinal. In this the cardinal praised the piety of those who belong to the confraternities and religious societies. He preached incessantly and eloquently against the common vices, particularly blasphemy, and he urged his priests constantly to work for the improvement of morals, both from the pulpit and in their private associations. He lamented that there was much left to be desired because of the unhappy condition of the Church at this time and the many annoyances to which the Church was subjected.

In Venice, as in Mantua, the charities and beneficences of the cardinal were unstinted. Though far from rich himself, he always contributed generously to the building and repair of churches, and he invariably performed the ceremony of consecration himself.

The cardinal was always ready to take part in church celebrations even when beyond the borders of his own diocese, for he believed that he might thus aid in promoting the honor of God and the welfare of souls; and in many of these places when, later, his elevation to the pontificate was made known, the citizens expressed their appreciation of his visit by the erection of memorial tablets in his honor. In Chioggia it is stated that great numbers of persons kissed the marble bench on which he had stood to bless the sea during one of the diocesan celebrations.

Notwithstanding the many and constant duties and demands upon his time, the cardinal found time for serious study. He had long desired to read the works of the German philosophers and theologians in the original, so he took up again the study of that language. Then, as Venice closely adjoins the Slavonic countries, he also took up the Slavonic language and made marvellous progress, inasmuch as he was soon able to read and understand it with ease, although it presents many difficulties to the average Italian. Later, when Monsignor Joseph Wilpert presented his important work on the pictures of the catacombs, the result of fifteen years' careful study, to Pope Pius X, he was amazed at the knowledge and appreciation of archæological research that His Holiness displayed.

It was also the desire of the cardinal to promote the sciences and scholarship in every way commensurate with his distinguished services in other directions. At this time the Royal Scientific Society of Göttingen, in Germany, had decided upon the publication of a new collection of the older papal documents, and had entrusted the distinguished scholar, Professor Paul Kehr, with the accumulation of the necessary material. Naturally, the richest sources of information were to be found in Italy, but it was not an easy

matter to gain access to them. It was through the co-operation and interest of Cardinal Sarto that the society was enabled to carry out its work to a successful completion.

The cardinal was also a true lover of the arts, and this appreciation did much to endear him to the higher classes of Venice. He had always stood for artistic simplicity and excellence of everything that was placed in a church. While he could not do much in a pecuniary way to further the interests of art, he nevertheless had two or three protégés to whom he was truly a benefactor.

His great interest in church music was still undiminished, and it was at his suggestion that Perosi went to Regensburg to continue his studies under the guidance of Dr. Haberl. Upon his return the cardinal appointed him director of the choir of San Marco. The cardinal himself prepared a brief on the Gregorian chant, which was submitted to the Sacred Congregation of Rites in 1893 and was considered the best and most thorough treatise on this subject. Almost immediately after his coronation, Pius X sent for the Jesuit Father de Santi, a leading authority on church music, and consulted with him at some length regarding the reform of sacred music and the playing of the organ.

The development of Catholic organizations through the northern part of Italy is largely due to the untiring efforts of Pope Pius X, and this work had occupied much of his attention even from the time of his priesthood at Salzano. It will be remembered that at that time he established the Casa Rurale, the system of rural loans which is now in active operation throughout Italy. Up to 1895 this system was incomprehensible to the Sicilians, but in that year the cardinal-patriarch granted permission, at the earnest solicitation of a young Sicilian, Coniglio, who had just been made a sub-deacon in Rome, that Don Ceretti, the apostle of the Casa

Rurale, should go to Palermo and explain the system to the people there.

Another of the cardinal's active interests was in the cause of the working-man, and he considered one of his profound concerns the relationship of the employer to the employee. Don Ceretti was also a tireless worker in this field, and when the Working-man's Society was founded, the cardinal opened the register by inscribing his own name. To-day the society numbers many thousands.

After he had succeeded in his work of uniting the greater number of Catholic men of all classes in societies, the cardinal turned his attention to political matters relating to Venice and its dependent towns. The Catholics were thus enabled to defeat the Liberals, who had long been in power. By means of his wise and circumspect attitude and his approval of only the most conservative programme, the cardinal year by year obtained more favorable results, and it was said that if the Conservatives had not carried the municipal elections in December, 1901, it would have been impossible for the cardinal to have remained in Venice, as the Liberals' position was exceedingly hostile in regard to everything religious.

Some idea of the perfect organization of the Catholic societies in Venice may be gained from the fact that hardly had the information of the papal election reached Venice when the diocesan committee met and called a meeting of the presidents of the different societies of the city in order to make arrangements for a due celebration in honor of the new pope. A large delegation of Venetians went to Rome, with them the bishops of Treviso, Concordia, Vicenza, Padua, and Udine, and the pope graciously received them in the Sala Clementina. The audience lasted nearly two hours, and during that time Bishop Apollonia of Treviso

made an address in behalf of the visitors. Even the *Tribuna*, an organ largely controlled by the Masons and Jews, gave tribute to the success of the new pope.

The interest which he had shown, while in Mantua, in the Catholic press, the patriarch still continued while in Venice, and many a time it was his generous charity alone that saved a Catholic publication from bankruptcy.

It was during Cardinal Sarto's patriarchate that the destruction of the campanile took place, and the last solemn function performed by Sarto as Patriarch of Venice was the laying of the corner-stone of the new campanile of Saint Mark's. This dedication marked a delicate complication—what stand would the cardinal take towards the representatives of the Italian government who were to take part in the ceremony? The pope placed his entire confidence in the diplomacy of his cardinal, and Cardinal Sarto showed himself as equal to this occasion as he had proved himself to many another. Count Turin, the representative of the king and the minister of state, he treated with all deference, but in his address he passed over in silence the house of Savoy and the Italian government, and dwelt on religion, art, and patriotism. During his patriarchate the prefect of the province of Venice repeatedly tried to bring about more cordial relations between himself and the patriarch; but the prefect was a Freemason, and naturally the cardinal confined his intercourse with him to official matters solely. Without compromising his position of patriarch, he managed with consummate tact to maintain friendly relations with the state officials.

The patriarch was always on excellent terms with the mayor of Venice, in particular. He had announced his arrival to the mayor, who was a partisan of the anti-clerical type, in a letter full of tact and, at the same time, ecclesiastical

dignity. He expressed therein the hope that he would have the sympathy and co-operation of the municipal administration, which would make it easier for him to administer his sacred office, for, after all, they both had the same object in view, the true welfare of the people.

The mayor replied in the same cordial spirit and assured the patriarch that he felt there would be no friction, especially in view of the amiable moderation in the personal attitude of the patriarch which his letter had shown. He was sure that a complete understanding would grow between them. His expectations were not disappointed, for, until he was called to the pontificate, Cardinal Sarto remained on friendly terms with the local administration, whatever the attitude of the general government itself might be.

On July 26, 1903, the patriarch left Venice for Rome. A great crowd followed him to his train, and there he paused to address them once more, to urge upon them to pray for the cardinals who were to meet for the conclave, and asked them to pray for him, too, so that he might return safely to them. Little did he realize that he was destined never again to resume his office of Patriarch of Venice.

Immediately upon the death of Pope Leo XIII, the Cardinal Aloysius Oreglia di Santo Stefano, the dean of the Sacred College, entered upon his duties as camerlingo, or head chamberlain. In this way he was the head of the Sacred College up to the time of election of a new pope, and the responsibility for the regulations pertaining to the new conclave rested upon him. Two cardinals were assigned him as assistants, and three others were given the care of the outside arrangements for the conclave.

In addition to this, it is the office of the camerlingo to announce the death of the pope to the foreign cardinals and to the various governments. At the burial of Leo XIII in

Saint Peter's a number of cardinals had been present, and every day brought more members of the Sacred College to Rome.

While the populace daily gathered outside the walls of the Vatican, it is interesting to know what took place within the building during the anxious days of the conclave.

The morning following the death of Leo XIII the cardinals then in Rome gathered in the hall of the consistory to discuss the most immediate and pressing business of the Holy See. Monsignor Merry del Val, titular Bishop of Nice and rector of the College for Noble Ecclesiastics, was elected secretary of the conclave to fill the place of Monsignor Volpini, who had suffered a mortal stroke of apoplexy a few days before the death of the pope. The cardinals held ten meetings under the direction of Cardinal Oreglia. The bulls and regulations pertaining to the coming election were read and arrangements made for all necessary matters. As the fisherman's ring was lost at the time of the death of Leo XIII and only found after a close search of the dead pontiff's apartments, it could not be broken, as is customary, at these meetings.

The ambassadors of different governments were received on different days, each one entering the hall alone, bowing the knee if he was from a Catholic country, or inclining the head if he represented a Protestant government. The cardinals rose and removed their birettas, but as soon as the ambassador spoke, the dean of the college requested him to cover his head. When he finished speaking, he again uncovered, and the cardinals did likewise. The dean then expressed the thanks of the college to the ambassador and to his government, the visitor withdrew, and the same formalities with which he had entered were repeated.

The Sacred College also chose the physician, the surgeon, and the pharmacist, as well as the father confessor of the

conclave. The will of Leo XIII was read by Monsignor del Val. His entire fortune was left to the Church and a considerable sum for the poor of Rome, Perugia, and Carpineti. The Sacred College then took charge of the petitions and requests made to the pope which his illness and death had caused to remain unanswered. These papers were entrusted to two prelates of the apostolic chambers for delivery to the future pope. Cardinals Respighi and Cassetta were to select the secretaries and servants for the cardinals during the conclave. On Thursday evening the numbers of the cells were chosen by lot and the medal of Sede Vacante was distributed.

On Tuesday, July 28, began the requiem services, which were held in the Sistine Chapel by the cardinals for three days. It was, indeed, a most venerable gathering of the prelates of the Church which met here in the Sistine Chapel and afterwards in the hall of the consistory. There was not one commonplace face among them. So far as it had lain in the power of the pope, he had chosen only the worthiest of the worthy for the red hat, and of this gathering of cardinals there was only one, Cardinal Oreglia, who had not been appointed by Leo XIII. It is doubtful if in any previous college cardinals were swayed in their decision of a pontiff by less material considerations than were these. Every cardinal was imbued with a sense of his duty and his responsibility to God, to the Church, and to the world.

Every day during the nine days following the death of the pontiff the bells had rung out their mourning four times daily, a half-hour each time; but when, on Thursday evening, July 30, the last ceremonies were held in the Sistine Chapel, the bells of Saint Peter's tolled the last time for the demise of Leo XIII.

The cardinals assisted at the Mass of the Holy Ghost

which was held early on Friday morning, and in the afternoon they entered into conclave. On Saturday morning the cardinal camerlingo read the Mass, and the cardinals received holy communion from his hands.

This general communion is a beautiful and symbolic ceremony which the Church has ordained before the beginning of the balloting, and after it the cardinals assembled for the conclave.

On July 31 the cardinals, together with the marshal of the conclave, Prince Chigi, gathered in the hall of vestments. Apartments had been shut off by specially erected partitions. The rooms allotted to each dignitary were marked with a number and his name. The lower panes of windows which look out upon the loggia had been rendered opaque.

The cardinals then withdrew, escorted by the Swiss Guards, into the Pauline Chapel, where for a few moments they prayed silently. The choir of the Sistine Chapel waited in the entrance with the prelates who were to be in attendance on the cardinals during the time of the conclave.

It was a few minutes after five when the Cardinal Oreglia recited the *Deus, qui corda fidelium*, and gave the signal to the cardinals to rise. The *Veni Creator* was intoned, and taken up and continued by the whole Sistine choir. After the first stanza the procession, escorted by the Swiss Guards, commenced to move; the cross leading, then the singers, then the cardinals, two by two, dressed in the violet robes prescribed to be worn at a conclave, the red birettas in their hands. Cardinals Oreglia and Vannutelli, deans of the Sacred College, walked first. The prelates of the Church were: Oreglia, S. Vannutelli, Mocenni, Agliardi, V. Vannutelli, Satolli, Neto, Capecelatro, Langénieux, Gibbons, Rampolla, Richard, Goossens, Grusscha, Di Pietro, Logue, Vaszary, Kopp, Perraud, Lecot, Sarto, Sancha y Hervas, Svampa,

Ferrari, Gotti, Casañas y Pagès, Manara, Ferrata, Cretoni, Prisco, Martin de Herrera, Coullie, Labouré, Casali, Del Drago, Cassetta, Sanminiatelli, Portanova, Francica-Nava, Mathieu, Respighi, Richelmy, Martinelli, Gennari, De Skrebensky, Boschi, Puzyna, Bacilieri, Fischer, Taliani, Cavicchioni, Aiuti, Nocella, Katschthaler, Herrero y Espiñosa, Macchi, Steinhuber, Segna, Pierrotti, Della Volpe, Vives y Tuto, Tripepi, and Cavagnis.

Cardinal Celesia, Archbishop of Palermo, was prevented by illness from attending; Cardinal Moran of Sydney, Australia, by reason of the great distance; and Cardinal Herrera, one of the Spanish cardinals, was confined to his cell by an acute attack of illness.

The procession proceeded to enter the Sistine Chapel, where, over the altar, had been suspended a great tapestry portraying the descent of the Holy Ghost. When the hymn was ended, two prayers were sung, one to the Holy Ghost, and another with special reference to the conclave.

After the close of this hymn the words "Extra omnes" were sounded, and all but the cardinals left the chapel. The cardinals then recited the Litany of Loretto and chanted a hymn to the Blessed Sacrament. The double entrances, which had been closed, were thrown open again to admit the marshal of the conclave, Prince Mario Chigi, accompanied by his entire suite. He recited his oath of office in Latin, and promised faithfully to fulfil his duty as marshal of the conclave. Prince Chigi was a marshal of the conclave by right of a privilege which had been in his family since 1712. When Prince Chigi left the chapel with his suite, the prelates whose duty it was to guard the entrance of the conclave, the protonotaries, the prelates of the Rota, and the episcopal assistants to the throne were called upon to take their oath of office also, and the form of oath was read in full. Then all

placed their hands upon the crucifix and the New Testament lying in front, and said, "So help me God and these his Sacred Scriptures."

While this was taking place, Monsignor Merry del Val, in the Pauline Chapel, was administering the oath to the conclavists, or the priests who were to live in the conclave with their respective cardinals. All the lesser attendants of the conclave had already been sworn.

When the cardinals were seated in the Sistine Chapel, each one wore his red biretta. Over each cardinal was a violet canopy, except that over the Dean Oreglia, who had a green one by virtue of his having been made a cardinal by Pius IX. Before each was a table with candles, a double silver stand for ink and pens, and a pad of paper. With the exception of Cardinal Oreglia, not one of the cardinals present had before assisted at a conclave.

The cardinals remained a short while after the administering of oaths was completed, for consultation. Then each went to his cell, accompanied by one of the Noble Guard who had been assigned to him. There he found his conclavist and valet awaiting him, and shortly after the Angelus was rung.

So great were the precautions taken to insure perfect privacy that when the daylight began to grow dim, three cardinals, one of the rank of deacon, one priest, and the other cardinal-bishop, went through the rooms of the conclave carefully to see that no one was secreted therein. Then they met the marshal of the conclave, and with him examined the outer entrances and locked them. The door giving upon the Court of Damasus had several seals, and Prince Chigi tied the different keys on a silken cord woven with gold, and put them into a red bag embroidered in like manner. The same seal was placed on each door by the three cardinals.

When the cardinals entered the conclave on Saturday

morning, everybody in Rome, and largely all over the world, had some idea what cardinal, according to his notion, would probably be the successor of Leo XIII. As a matter of fact, almost immediately after the death of the pontiff two opposite tendencies were apparent. One faction considered it of benefit or even necessary that the new pope should be like Leo—a man who would have a large grasp upon the great political and social movements of the world, and follow out the policy which raised the papacy so wonderfully during the late pope's reign. Others held that the new pope should be one whose energies would be chiefly confined to developing the internal affairs of the Church, to building up and protecting what was weak, uprooting that which was undesirable, elevating the clergy and the missions, and taking up the half-completed work of the Vatican Council. It was thus evident that, with these two widely divergent parties, some days would be consumed before a decision could be reached. In spite of this fact, however, there grew a strong impression among the Romans that a decision would be arrived at by Sunday, and accordingly an immense multitude of people gathered in the Basilica of Saint Peter and in Saint Peter's piazza on that day. Even the roofs of the neighboring buildings were crowded and every point from which could be seen the "sfumata," or the yellow smoke which indicated that the election of the new pontiff had not been effected and that the ballots for that day were being burned.

Sunday passed; Monday and Tuesday came. The heat was terrific, but the crowds still poured into the piazza to commence another day of vigil. The time dragged slowly on. Suddenly the excitement grew. Out on the terraces above the colonnades of the Vatican came princes and soldiers in gorgeous uniforms. The great window had not been opened for twenty-five years, not since the election of Leo

XIII was proclaimed from that same brocade-decked spot where now the dark-red draperies are embroidered with the coat of arms of Pius X.

Then suddenly the loggia high above was filled with an imposing group of violet-clad prelates and attendants and a glittering golden cross. At their appearance a shout burst from the assemblage below. The name, long and dearly beloved in Rome, aroused another tumult of applause, and the crowd moved as one person into the basilica, amid shouting and waving of handkerchiefs.

Before the multitude had fully grasped the meaning of the news for which they had so long waited, the high, sunlit window over the door was darkened with figures. Pius X was before them.

To quote from one of the pope's biographers: "The new pontiff stood between his cardinal-deacons, clear-cut in the sight of all, in the white soutane and crimson mozzetta, with the white skull-cap on his head. He was less the Pontifex Maximus than the Father as he stood there, with the hands crossed on his breast, and the gentle head downcast, as if overwhelmed with the weight that had fallen upon him. The pope's aspect had changed greatly since the requiem in the Sistine Chapel only six short days before. The days of fatigue and mental suffering had done their work. The color and much of the alert and hopeful energy had gone from the kindly face, leaving a shadow of quiet resignation in the straightforward, honest eyes. But it was this very resignation and sweet humility which touched the hearts of the people, and a great wave of human sympathy went out, together with reverent homage, to the successor of Saint Peter. The 'Evvivas' went up like thunder from the shouting crowd. It was plainly a terrible crisis of emotion for the sovereign pontiff—this first public appearance as the 'Keeper of

the Keys.' For a few short moments he stood motionless, overwhelmed, immovable—the hands still folded on his breast. Then, with the gentlest dignity, the pope lifted his hand to bless. It was as if he had laid his hand on the heads of the kneeling people. The voice rang clearly and beautifully: 'Sit nomen Domini benedictum,' and its chanted response. Then 'Adjutorium nostrum in nomine Domini, Qui fecit cœlum et terram.' From henceforth, indeed, his help must be in the name of the Lord, Who created heaven and earth. 'Benedicat vos omnipotens Deus, Pater . . . et Filius . . . et Spiritus Sanctus.' "

It is indeed true that "small straws show which way the wind blows," and in the instance of the election of Cardinal Sarto to the pontificate it was known on August 4 in the Vatican outside of the conclave that an election would take place that day, for the steward, who had hitherto given his orders regularly for dinner and supper, had omitted an order for supper!

While the multitude outside of Saint Peter's were expressing their tumultuous enthusiasm it is of a pathetic interest to know what was the first effect of his election on the Holy Father. Gornati, his servant, who was summoned to help in the changing of his garments, thus describes the scene: "We found the Padrone on his knees in prayer in a little room adjoining the chapel. When he arose and we saw his face suffused with tears, we could not keep from weeping. While we were helping him put on his white garments, we heard the shouting of the multitude in Saint Peter's court, demanding the publication of the name of the new pope. Soon after this we heard the ringing of the bells of Saint Peter's. Now the Padrone wept again, and then I felt a pain at my heart such as I had never felt before. Neither he nor we were able

to speak; I could only kneel before him and cover his hands with tears and kisses."

It has been said that the pope chose the name of Pius in commemoration of the persecution and sufferings of his predecessors of this name, but however he himself felt about it, it recalled to the Roman people the gracious personality and high attainments of Pius IX, whose memory is still dear to them.

Although it is probable that Cardinal Sarto often considered the question of the successor of Leo XIII, it is doubtful if he looked upon himself as the chosen one. It has been stated on good authority that upon his last visit to Rome the aged pontiff suggested to the patriarch that he might be the next pope. It has been said that, in a conversation with Abbé Perosi, he had even predicted that probability. In his modesty, Cardinal Sarto himself probably considered any utterance in his own favor only as an expression of Leo XIII's kindness and good will. So little, indeed, did he place any credence in this possibility that he made engagements for the time after his return from Rome should have taken place. The story of the return ticket to Venice has been fully authenticated. Cardinal Sarto came to the conclave at the last minute, for he always disliked to leave Venice. Nor did his people like to see him go. When he left this time, they thronged the sides of the canals and railway stations to wish him God-speed. At first the patriarch did not understand that special honor was intended. One of the city officials remarked that they would be sorry to lose so good a patriarch.

"But why?" he asked. "I am coming back again. I have my return ticket."

In fact, from many points of view, there seemed nothing

to indicate that Sarto would be the future pope. His great activity had been in developing Catholic parishes by counsel, precept, and example. This work had directed to him some attention throughout Italy, but the foreign cardinals knew very little of him, and even the Roman cardinals knew him but slightly. It is curious, then, to note the manner in which his elevation was consummated.

At the first balloting on Saturday the vote was naturally a scattered one, although there were distinctly two leaders. Cardinal Rampolla was the choice of the French cardinals, and Cardinal Gotti, prefect of the Propaganda, was the choice of the other faction. At the second election, on Sunday morning, Cardinal Rampolla's vote had risen to twenty-nine and Cardinal Gotti had lost seventeen. Cardinal Sarto had at this election ten votes, an increase of five over the day before. It was evident that the foreign cardinals had been asking questions concerning him. The third ballot disclosed the fact that, while Cardinal Rampolla still had twenty-nine votes, Cardinal Gotti had but eleven and Cardinal Sarto had risen from ten to twenty-one. From now on it was a question of Cardinals Rampolla and Sarto.

At the announcement of the result of the scrutinium Cardinal Sarto was filled with apprehension, and he entreated his colleagues not to consider his election.

His agitation made an impression, but one quite the contrary to his hopes. Then came the unexpected statement from the Cardinal of Cracow that the election of Cardinal Rampolla would not be agreeable to the Emperor of Austria.

In spite of this, Cardinal Rampolla even gained a few more votes at the next scrutinium. But at the first balloting of the third day Cardinal Rampolla's votes were found to have diminished to twenty-four, and Cardinal Sarto's increased to twenty-seven. At the next balloting Cardinal Rampolla

received but sixteen, while Cardinal Sarto's vote showed thirty-five.

Then again the patriarch rose and entreated his brethren not to consider him, urging upon them that he "was not equal to the burden." But at the conclusion of this balloting one of the French cardinals approached him and announced that on the following day all the French cardinals would vote for him. Then Cardinal Sarto urged his unfamiliarity with the French language, but to no avail.

On Tuesday morning Cardinal Sarto received fifty votes, eight more than were necessary to a two-thirds majority. From the moment when the Cardinal-Deacon Oreglia asked Cardinal Sarto if he would accept the election, and he had answered, with tears in his eyes and after some hesitation, in the words of our Lord in Gethsemane, "If this cup may not pass from me except I drink it, Thy will be done. I accept," the Church once more had a new pontiff. At once the baldachins above the thrones of the other cardinals were closed, and only the one above Cardinal Sarto remained raised. Up to that moment they had been equal; now he was the highest, most venerable teacher of truth, the guardian of the treasures of Christ, and, with the cardinals in the conclave, all the Catholics in the whole world united to hail him the successor of Saint Peter.

The news of the elevation of Cardinal Sarto was nowhere received with greater enthusiasm than in Venice. That same evening telegrams of congratulation began to arrive from societies and from individuals, and on the following day there was no city or town in all the Venetian province, no church organization or society, which had not sent him its congratulations. In Rome, also, there was general satisfaction over the election.

One of the first acts of the pontiff was to inform officially

the various governments of his election. Leo XIII had not informed the Italian government of his election. Pius X did not do so, either. The government therefore acted accordingly. The Minister Zanardelli forbade all representatives of the government from participating in the ecclesiastical celebrations in honor of the election of the new pope, since the government was not officially aware of that event. This course was sharply commented upon by both the Catholic and the non-Catholic press.

It is customary that in the first days after the elevation the pope shall receive in a general audience the diplomatic corps of the different governments who have official relations with the Vatican. The audience was held in the throne-hall, the Portuguese ambassador and dean of the legations, Martins d'Antas, delivering the address of congratulation in French. The pope replied in Italian.

During coronation week various diplomatic representatives drove to the Vatican in their state carriages and received a private audience from the pope. They bore to him the formal congratulations of their respective governments. Dignitaries, nobility, ecclesiastics, followed each other in rapid succession, all eager to offer their congratulations and receive the blessing of the Holy Father.

Among the many deputations those from Riese, Treviso, and Venice especially pleased and touched the pope. The pope had already written to express his thanks for the good wishes that came to him from his native village. A delegation of laymen came from Venice. They were all men who had been closely associated with him in the nine years he had been Patriarch of Venice, and he talked with them in the dialect of his native region. His own words, once spoken, were true: "I should simply change the red robe for the white, should I become pope."

It had been expected that the pope would designate the great feast of the Assumption of the Blessed Virgin as the day of coronation, but the desire of the foreign prelates to return to their dioceses as soon as possible influenced the pope to appoint the following Sunday, August 9. Preparations were hastened. The papal throne, the seats for the cardinals, bishops, and prelates, the tribunes for the royal personages and members of the Roman nobility and of the diplomatic corps, the barrier for the entire length of the middle nave to preserve a clear space for the papal procession, had to be prepared. According to the ritual of coronation, a second papal throne and seats for the cardinals were erected in the vestibule of Saint Peter's, and a third in the Chapel of Saint George. Lack of time prevented the erection of the tribune for ladies and gentlemen of the nobility near the high altar, and instead chairs, for which tickets were issued, were placed on either side.

Since the coronation of Pius IX on June 21, 1846, no such ceremonial had taken place in Saint Peter's. The coronation of Leo XIII, owing to the attitude of the Italian government, was transferred to the Sistine Chapel, and at the coronation of Pius X there were but few who had witnessed such a ceremony in Saint Peter's.

At the earliest dawn on Sunday, August 9, 1903, the Italian troops who had been on duty maintaining order during the funeral obsequies of Leo XIII and the conclave were placed in Saint Peter's piazza. On account of the great crush of people expected, these troops were absolutely necessary.

As early as six o'clock the throng hastened afoot or by carriage to Saint Peter's, to secure a favorable place in the church as soon as the doors were thrown open. After eight o'clock the crowd grew rapidly greater. It is estimated that sixty thousand people were in Saint Peter's that morn-

ing. Considering this multitude, one can picture the crush about the comparatively small door as they rushed into the basilica. Neither the wooden barriers around the steps, nor the resistance of the soldiers, was sufficient to withstand the torrent of humanity. Everything was swept aside.

At about half-past eight the pope left his apartments in the Vatican and proceeded to Saint Peter's. At the head of the procession were the generals of the various religious orders; then came the secret and honorable chamberlains and other dignitaries. The processional cross and the triple crown came next, followed by sixty cardinals, each accompanied by a chaplain. Then, high above the multitude, seated on the Sedia Gestatoria, surrounded by the noble guards in dress uniforms and by the lay chamberlains in their picturesque Spanish uniforms, by the commandants of the guards, by the royal throne assistants, and by the bishops and prelates of the court, appeared the pope.

No pen can do justice to the splendor of such a scene. Yet it is only the ceremony and splendor due to the head of millions of faithful, the bearer of the highest power on earth.

The papal throne was erected in the portico of the basilica, opposite the Porta Santa. Here Cardinal Rampolla, as archpriest of Saint Peter's, with the entire chapter of the basilica, together with the Cappella Giulia and the pupils of the seminary, awaited the pope, and in the name of the clergy of the basilica the cardinal greeted the Holy Father as he sat on his throne. Many had speculated as to the possibility of Cardinal Rampolla's face betraying some trace of his disappointment at this moment of greeting his rival for the greatest honor possible to man, but they were ignorant of the lofty character of the cardinal.

The pope had expressed his wish, through the medium of the press, that there should be no applause in the basilica.

Notices had been placed in the church edifice itself requesting that silence be observed, and cards bearing the same injunction had been distributed directly to the people themselves. But when the spectators obtained a glimpse of the pope on the Sedia Gestatoria, and the music burst out in the triumphal march, there was no restraining them. Their emotion was too great to be curbed.

At the Chapel of the Blessed Sacrament the pope descended from the Sedia Gestatoria to pray. Here the Blessed Sacrament was exposed, surrounded by a glory of light. Then the procession moved to the Chapel of Saint George, on the other side of the church. Here the cardinals made preparation for a Holy Mass, and then the tierce was recited, while the pope and the cardinals who were to officiate during the Mass vested for the solemn function.

Then the procession moved forward to the high altar, and when the multitude beheld the pope clad in the vestments of his high priesthood, cries and cheers broke out anew. The pope hushed the tumult by a gesture of entreaty, and then occurred one of the most touching ceremonies of the coronation. A priest lighted a taper at a piece of tow fastened to a stick. Kneeling before the Holy Father, as the flame blazed up and expired, the priest chanted in a plaintive minor key, "*Sancte Pater, sic transit gloria mundi.*" This ceremony was repeated three times.

The most solemn and impressive thing in the liturgy of the Church is a Papal Mass celebrated in Saint Peter's. The Holy Father began the Mass, and the choir of the Sistine Chapel, under the direction of Abbé Perosi, commenced the Introit. After the Gloria the traditional Laudes was heard proceeding from an unseen band of singers down in the confession or tomb of the Apostle. The union of the Eastern and Western Churches was symbolized by the singing of the

Epistle and the Gospel in both Latin and Greek. The startling effect produced by the clear melodies coming from the long throats of silver trumpets, and descending from the lofty dome down upon the kneeling multitude, was indescribable. Then the pope bent his knee and raised the consecrated Host for the adoration of the faithful. His Holiness drank the precious blood through a golden tube, and then communicated the deacon and subdeacon. Then Mass was over, and the crowning was about to begin.

The procession moved to a throne which had been erected almost opposite the statue of Saint Peter, where it formed itself into a semicircle about the pontiff. The cardinal camerlingo read a prayer of blessing over the tiara, which lay on a table at the right of the throne. Cardinal Pierrotti removed the mitre from the pope's head, and Cardinal Macchi placed thereupon the triple crown, saying at the same moment: "Receive the tiara adorned with three crowns, and know that thou art the Father of princes and of kings, Ruler of the earth, Vicar of our Saviour Jesus Christ, to whom be honor and glory for ever and ever. Amen."

The stillness was intense while the ceremony of coronation was being performed, and while the pope, standing at his throne, intoned in a strong voice the apostolic blessing, "May the blessing of God Almighty, Father, Son, and Holy Ghost, descend upon you and remain forever." At this moment, however, the multitude could hold itself in restraint no longer and burst forth in ringing cheers, but the bowed head of the Holy Father showed how keenly he felt the burden of the great honor that had come to him.

The coronation over, the attendants came forward, and the procession slowly left the church. The Holy Father raised his hand to the right and to the left in blessing, while the enthusiasm of the standing throngs rent the very heavens.

With the coronation of Pius X the whole Catholic world became his see. His first benediction was "*Benedictio Urbi et Orbi.*" So great, indeed, is the importance of the Holy See to-day that its influence reaches far beyond the bounds of the Church, even to those who are the declared enemies not only of the papacy but also of Christianity itself.

Great was the speculation at first as to the position the new pope would adopt with regard to certain questions, but at his first consistory the pontiff made appropriate reference to this matter, stating that his object was "to restore all things in Christ, and, since Christ is the Truth, the teaching and proclaiming of the truth must be the first duty to be undertaken by us. Hence it will be our care that the words of Jesus Christ, simple, clear, and efficacious, shall ever flow from our mouth, and be deeply impressed on men's minds to be sedulously guarded."

In his first encyclical he again refers to this declaration. He further says: "And then? Then, at last, it will be clear to all that the Church, such as it was instituted by Christ, must enjoy full and entire liberty and independence of all foreign dominion; and we, in demanding that same liberty, are defending not only the sacred rights of religion, but are also consulting the common weal and the safety of nations." Thus, too, he put an end to the speculations as to his attitude on the question of temporal power. He did not confine himself to limitations of time or manner, but insisted on the fundamental principle that the Church, which is for all nations and for all men, must not be subject to the possible caprices of any nation or any persons.

Pope Pius X had always the missionary spirit to an exalted degree, and, in accordance with this idea, the Holy Father at once began to bring himself nearer the hearts of his people, as he had always done. Therefore he preaches

every Sunday afternoon to the Romans in the Court of Damasus, under the open sky, and by this means has reached many that it would otherwise have been impossible to reach, and already has reaped rich harvests of souls. His sermons have for their text the Gospel of the day, and he expounds clearly and simply. Tickets are issued to every member of the congregation free, and others are also admitted. From twenty-five to thirty-five thousand people thus assemble in the court for this sermon. Even in this he is most democratic. He is not seated upon a pontifical throne, as one would suppose, but stands as the humble parish priest upon a platform on which a few of his guard and some of his household are seated. This democracy is not premeditated, having no other motive than to take the poor to his heart, and for this very reason is having a wonderful influence on the people of Rome.

In like simplicity he receives in audiences students from the different ecclesiastical colleges, and like a father encourages them to study diligently, and not to forget the cultivation of their souls, which will make them more acceptable to the Heavenly Father.

At the very outset he made a point of impressing on the impulsive younger element of Italian Catholics that he would not sanction or recognize any secession from the ranks of the main body of Italian Catholic associations. He granted permission to Count Grosoli, the president of the associations, to announce that they would have full liberty in the free discussion of all non-essentials. The pope decided that the assistance of the laity should be invoked more generally; that they should enlist the aid of the women; and that practical papers dealing with education, the press, sociological problems, etc., should take the place of addresses.

With the celebration of the centenary of Saint Gregory

the Great, the pope inaugurated his long-planned reform in church music. His instructions on sacred music are a summary of the prescriptions of the Church on the subject.

Pius IX had undertaken the codifying of the canon law of the Church, which had not been completely done for centuries, but the crisis which was reached during his pontificate interrupted the work. Pius X took up the work where it had been laid down, and, assisted by a commission of cardinals learned in canon law and by other distinguished canonists, he carried it to a brilliant completion.

Many characteristic changes have been made in the ceremonial at the Vatican. The pope is extremely simple in his mode of life. There are fewer petty officials in the entourage. He walked into the first consistory instead of being borne in the *Sedia Gestatoria* as had hitherto been customary. He wishes no demonstration, no emphasis of ceremony. Almost at once the methods of work of the congregations at Rome were revised, with a gain in both expedition and economy. For a long time the tendency of the government of the Church has been towards centralization at Rome. To relieve the congregations there and to expedite ecclesiastical affairs of the different countries, the ancient power of the primate has been revived. Each country with a regularly established hierarchy may have a primate, with jurisdiction in many questions which otherwise would have to be referred to Rome.

One of the early acts of the pontificate of Pius X was to further the process of canonization of Joan of Arc.

In the author and the editor Pius X shows the same interest that he did when in Mantua he founded newspapers. At one of the audiences at which a journalist was present, he took the pen from his hand, and pronounced a benediction, saying as he returned the pen: "No one has a nobler mission

than a journalist in the world of to-day. I bless your symbol of office. My predecessors consecrated the swords and shields of Christian warriors. I choose rather to bestow blessings upon the Christian journalist's pen."

One of his acts which has caused almost world-wide interest and gratification was his attitude with regard to the Vatican Library. It had been feared that this great treasury might be closed or its use limited. But Pius X made Cardinal Rampolla librarian of the Vatican, greatly to the delight of Father Ehrle, S.J., who had been for many years acting in that capacity, and of all those who have had occasion to work there. The pope stated that he would keep the archives of the Vatican open to every student, and that he had already made an arrangement to that effect. "It is a mistake to withhold from investigators, no matter what their religion, any documents that belong to history," he said. "Truth must go its own way, and it is belittling to be afraid of her."

Pius X has a marvellous grasp of detail and the capacity for an immense amount of hard work. He rises very early, and when his valet enters his bedroom shortly after five o'clock, he usually finds him up. He celebrates Mass after six o'clock, and he has done this daily since he became pope. It was thought he would make an exception on the day after his elevation, as no private chapel had as yet been arranged, but he declared that he would celebrate Mass as pope in the same place that he had done on the preceding days as cardinal.

The pope's day is a full one. After the Mass, which usually lasts about half an hour, and at which his private secretary generally serves, the pope removes his vestments and makes his thanksgiving. Then comes breakfast, a frugal meal of coffee, toast, and perhaps a little marmalade. After that the morning walk of an hour in the gardens of the Vati-

can, where the pope never fails to visit the corner of the garden in which is a copy of the sacred grotto of Lourdes.

The rest of the morning is given over to work in his private apartments. The voluminous daily correspondence is at first attended to, after which he receives the reports from the different congregations. When this is cleared away, the papal secretary of state, Cardinal Merry del Val, is announced, and with him the pope goes over various foreign questions which closely affect the Church. After this come the audiences. Certain days are set apart for the audiences of the cardinals, the prefects, and the secretaries of the various congregations, as well as for other dignitaries. The private audiences are the most fatiguing of all, and these the pope is most generous in granting.

At one o'clock dinner is served, a very frugal meal, followed by a short period of rest. Then the pope recites his breviary, and after that resumes his regular work.

At six o'clock, in company with his secretary and perhaps Monsignors Bisleti, Sili, and Brisson, the pope goes into the loggia of the third story, where he receives in audience about thirty prominent Italians and strangers who have come to visit him. He usually chats for a few moments with each one. After they are dismissed he remains alone in the loggia with his secretary, where they usually stroll about, chatting or gazing at the scene spread out below them. Absolute privacy is maintained during this period of recreation. The pope then withdraws to his apartments, where he again works until supper is served about nine o'clock. For half an hour he recites his breviary, and may then read a newspaper, but at half-past ten the pontiff seeks the rest which he usually feels the need of.

This makes up a day of unending work, but His Holiness is able to accomplish it all owing to the fact that his constitu-

tion is fairly robust. Above his broad, intellectual brow his snow-white hair softens his features, and he looks like a benevolent poet. His blue eyes, while searching in their glance, have great softness of expression, which is accentuated by his frequent smile, which is never forced or artificial. His face, all agree, is handsome and pleasant, while at the same time his mien is majestic and indicative of power. His tactful wit sets every one at ease, and many of his sayings in social conversation have become proverbial at Rome.

His moods may be unfailingly read in his eyes, His Holiness never having learned to conceal their expression. In comeliness and in disposition Pius X has often been compared with Pius IX. He knows and uses the idioms of the great common people, the toiling proletariat of his beautiful Italy, and to them his words go out from heart to heart, and he is passionately loved and revered.

Pius X is not a stickler for etiquette. The household is now untrammelled by rigid rules of rank. His private chaplains join him at meals, and invited guests breakfast in his apartments, the pope's table being placed on the dais of the throne. The pope spends many hours every day in his private study, working and giving private audiences, at which his notable pleasantness of mien and kindness of address are always remarked. Chief among the adornments of the study are a crucifix, a statue of the Blessed Virgin, and a monument of the Maid of Orléans, Jeanne d'Arc, recently canonized. The private secretaries are lodged on the floor above. The direction of these private secretaries was given to Monsignor Brisson. A winding staircase leads from these offices to the private living-rooms of the pope. These personal chambers of Pius X, upon the third floor of the palace of Sixtus V, include the bedroom in the corner, one window of which gives upon the Piazza, and the other on the Prati.

To Monsignor Brisson was assigned the apartment next to the bedroom of the pontiff. Adjoining are a private personal chapel, the apartment allotted to the pope's assistant secretary, Monsignor Pescini, and the dining-rooms.

From the start the new pope continued that extensive charity for which he had been so distinguished in his beloved Venice. No appeal found him deaf to the call for aid to those in need. While fairly robust, the pope had for some time suffered from gouty tendencies, and showed signs of fatigue upon occasions calling for protracted effort. At Mass, August 11, 1903, for instance, His Holiness fainted, but quickly recovered under the care of Dr. Davenzia and Dr. Laponi, the latter being the pope's regular physician. The next day the pope, quite restored, was photographed and received Cardinal Satolli.

The first encyclical, "*E Supremi Apostolatus Cathedra*," of Pius X was issued October 4, 1903. In it the pope delivered his salutatory animadverting on the disastrous state of human society to-day, announcing his programme, and expressing his desire to lead men back to submission to God, to restore all things in Christ ("*instaurare omnia in Christo*," Ephes. i. 10). This he hoped to be able to accomplish through the power received from the Almighty and with the intercession of the Blessed Virgin. In the course of this edifying encyclical letter the Holy Father said:

"In addressing you for the first time from the chair of the supreme apostolate to which we have, by the inscrutable disposition of God, been elevated, it is not necessary to remind you with what tears and earnest prayers we exerted ourselves to evade this formidable burden of the pontificate. Unequal in merit though we be with Saint Anselm, it seems to us that we may with truth make our own the words in which he lamented when he was constrained against his will

and in spite of his struggles to receive the honor of the episcopate. For to show with what dispositions of mind and will we subjected ourselves to the most serious charge of feeding the flock of Christ, we can well adduce those same proofs of grief which he invokes in his own behalf. 'My tears are witnesses,' he wrote, 'and the sounds and moanings issuing from the anguish of my heart, such as I never remember before to have come from me for any sorrow, before that day on which there seemed to fall upon me that great misfortune of the archbishopric of Canterbury. And those who fixed their gaze on my face that day could not fail to see it. . . . I, in color more like a dead man than a living man, was pale for amazement and alarm. Hitherto I have resisted as far as I could, speaking the truth, my election or rather the violence done me. But now I am constrained to confess, whether I will or no, that the judgments of God oppose greater and greater resistance to my efforts, so that I see no way of escaping them. Wherefore, vanquished as I am by the violence not so much of men as of God, against which there is no providing, I realize that nothing is left for me, after having prayed as much as I could and striven that this chalice should if possible pass from me without my drinking it, but to set aside my feeling and my will and resign myself entirely to the design and the will of God.'

"In truth, reasons both numerous and most weighty were not lacking to justify this resistance of ours. For, besides the fact that we deemed ourselves altogether unworthy through our insignificance of the honor of the pontificate, who would not have been disturbed at seeing himself designated to succeed him who, ruling the Church with supreme wisdom for nearly twenty-six years, showed himself adorned with such sublimity of mind, such lustre of every virtue, as to attract to himself the admiration even of adversaries,

and to leave his memory consecrated by glorious achievements?

"Then, again, to omit other motives, we were terrified beyond all else by the disastrous state of human society to-day. For who can fail to see that society is at the present time, more than in any past age, suffering from a terrible and deep-rooted malady which, developing every day and eating into its inmost being, is dragging it to destruction? You understand, venerable brethren, what this disease is—apostasy from God, than which, in truth, nothing is more allied with ruin, according to the word of the prophet: 'For, behold, they that go far from Thee shall perish' (Ps. lxxiii. 27). We saw, therefore, that, in virtue of the ministry of the pontificate, which was to be entrusted to us, we must hasten to find a remedy for this great evil, considering as addressed to us with divine command: 'Lo, I have set thee this day over the nations and over the kingdoms, to root up, and to pull down, and to waste, and to destroy, and to build, and to plant' (Jerem. i. 10). But, cognizant of our weakness, we recoiled in terror from a task as urgent as it is arduous.

"Since, however, it has been pleasing to the divine will to raise our lowliness to such sublimity of power, we take courage in Him who strengthens us; and setting ourselves to work, relying on the power of God, we proclaim that we have no other programme in the supreme pontificate but that of 'restoring all things in Christ' (Ephes. i. 10), so that 'Christ may be all and in all' (Coloss. iii. 11). Some will certainly be found who, measuring divine things by human standards, will seek to discover secret aims of ours, distorting them to an earthly purpose and to political designs. To eliminate all vain delusions for such, we say to them with emphasis that we do not wish to be, and with the divine assistance never shall be, aught before human society but the minister of God, of whose authority we are the depositary.

The interests of God shall be our interests, and for these we are resolved to spend all our strength and our very life. Hence, should any one ask us for a symbol as the expression of our will, we will give this and no other: 'To renew all things in Christ.' . . .

"But, venerable brethren, we shall never, however much we exert ourselves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ. 'No one,' the Apostle admonishes us, 'can lay other foundation than that which has been laid, which is Jesus Christ' (1 Cor. iii. 11). It is Christ alone 'whom the Father sanctified and sent into this world' (John x. 36), 'the splendor of the Father and the image of his substance' (Heb. i. 3), true God and true man; without whom nobody can know God with the knowledge for salvation. 'Neither doth any one know the Father but the Son, and he to whom it shall please the Son to reveal him' (Matt. xi. 27). Hence it follows that to restore all things in Christ and to lead men back to submission to God is one and the same aim. To this, then, it behooves us to devote our care—to lead back mankind under the dominion of Christ; this done, we shall have brought it back to God. When we say to God, we do not mean to that inert being, heedless of all things human, which the dream of materialists has imagined, but to the true and living God, one in nature, triple in person, Creator of the world, most wise ordainer of all things, Lawgiver most just, Who punishes the wicked and has reward in store for virtues. . . .

"Yet who can fail to see, venerable brethren, that, while men are led by reason and liberty, the principal way to restore the empire of God in their souls is religious instruction? How many there are who hate Christ and abhor the Church and the Gospel more through ignorance than through badness of mind, of whom it may well be said: 'They

blaspheme whatever things they know not' (Jude i. 10). This is found to be the case not only among the people at large and among the lower classes, who are thus easily led astray, but even among the more cultivated and those enriched in other respects with great erudition. The result is for a great many the loss of the faith. For it is not true that the progress of knowledge extinguished the faith; rather is it ignorance; and the more ignorance prevails the greater is the havoc wrought by incredulity. And this is why Christ commanded the apostles: 'Going forth, teach all nations' (Matt. xxviii. 19). . . .

"It is true, venerable brethren, that in this arduous task of the restoration of the human race in Christ neither you nor your clergy should exclude all assistance. We know that God recommended every one to have a care for his neighbor (Ecclus. xvii. 12). For it is not priests alone, but all the faithful without exception, who must concern themselves with the interests of God and souls—not, of course, according to their own views, but always under the direction and orders of the bishops; for to no one in the Church except you is it given to preside over, to teach, to 'govern the Church of God, over which the Holy Ghost has placed you to rule' (Acts xx. 28)."

At the first secret consistory, November 9, 1903, announcement was made of the appointment as cardinals of Monsignor Merry del Val and Monsignor Callegari, while the appointment of the Bishop of Manila, P. I., was confirmed. Only the pope and the cardinals are present at secret consistories. For the first time the new pope, Pius X, wore his full pontifical robes.

Three days later, on November 12, the first public consistory was held, and the red hat was bestowed on the following five cardinals: Monsignor Merry del Val; Monsignor

Callegari, the Archbishop of Padua; Monsignor Ajuti, the papal nuncio at Lisbon; Monsignor Taliani, the papal nuncio at Vienna; and Monsignor Katschthaler, the Archbishop of Salzburg, Austria. The sisters of the pope were present and were greatly affected. His Holiness was most enthusiastically applauded.

The *motu proprio* of Pius X on sacred music, referred to above, was issued November 22, 1903. In this encyclical His Holiness traced the development of church music, referred to the abuses to which it had been subjected under the corrupting influence of profane and theatrical art, and elucidated the principles regulating sacred music in public worship.

His Holiness began with an enunciation of general principles, the proper qualities and different kinds of sacred music, with special reference to the Gregorian chant, the classic polyphony of the Roman school, made famous by the works of Palestrina; the use and abuse of modern music, faithfulness to the liturgical text, the external form of the sacred composition, the express abolition of "di concerto" singers in the church, with the exclusion of women from the choir; the organ and instruments, the length of the liturgical chant, and the instruction of masters, organists, and singers. This was attended by a papal letter to Cardinal Respighi, placing upon his shoulders the duty of carrying out the instructions of His Holiness in reference to sacred music.

December 18, 1903, was issued the *motu proprio* and encyclical on Catholic Actions, with a fundamental plan of Catholic popular movements, including reflections on Christian Democracy and rules for Catholic discussion of the relations of the rich and the poor and of other social topics.

In anticipation of the jubilee of the Immaculate Conception, His Holiness issued the encyclical "Ad Diem," Febru-

ary 2, 1904. In this encyclical the pope spoke of the proclamation as an article of faith by the Church under Pius IX of this great dogma, and stated that "there is no surer or more direct road than by Mary for uniting all mankind in Christ," and "it surely follows that his Mother, most holy, should be recognized as participating in the divine mysteries and as being in a measure the guardian of them."

On March 12 the pope issued his famous encyclical on Gregory the Great. His Holiness said Mass, April 11, 1904, at Saint Peter's, in celebration of the thirteenth centennial of Saint Gregory, seventy thousand people being present in the basilica. Three tribunes accommodated the members of the royal families, the diplomatic corps, and the aristocracy, and an appropriate place was reserved for the pope's three sisters. A blare of silver trumpets heralded the approach of Pius X.

At the jubilee of the Immaculate Conception in December, 1904, one hundred archbishops and bishops were received by the pope, instructed in their duties, and admonished as to the way of filling their high office, and as to their relations to the clergy and the seminaries.

The text of the government bill for the separation of Church and State, under the new and heterogeneous Rouvier ministry, was presented to the French Chamber of Deputies in March, 1905. It was a revision of the Briand bill and the bill introduced by the Combes ministry. It provided for the suppression of the budget of public worship from the first of January following the promulgation of the law, and within one year ecclesiastical property of all kinds was to pass to "associations for public worship," in accordance with the Associations Law of 1901.

The *motu proprio* on the duties of the prothonotaries apostolic was issued February 21, 1905, and is taken up with

ecclesiastical directions and regulations for the prelates of the Roman Curia and with kindred matters of organization and discipline.

The five French cardinals addressed a letter in March to the president of the republic demanding that the Concordat should be maintained. They stated that the suppression of the budget of public worship would be a repudiation by the State of the Constitution of 1791.

A consistory was held March 27. The following bishops were preconized: Monsignor Joseph Higgins, Bishop of Rockhampton, Queensland, transferred to Ballarat, Victoria; Monsignor Zotico Racicot, Vicar-General of Montreal, Canada, appointed titular Bishop of Pogia and Auxiliary Bishop of Montreal; Monsignor William T. Cotter, appointed titular Bishop of Clazomenæ, Asia, and Auxiliary Bishop of Portsmouth, England. In an allocution His Holiness spoke of his regret at the continued hostility to religion in France as every harm done to the Church reacts on public affairs. The pope also spoke with regret of the great war in the East and referred to Brazil, Peru, and Bolivia and the settlement of their boundary difficulties, castigating the republic of Ecuador for its enmity towards religion.

The encyclical "Acerbo nimis," to the bishops, on the teaching of Christian doctrines, was issued April 15, 1905. The bishops are bound to feed the flock entrusted to them, to instruct and teach, to explain religious truths in sermons and lectures, to train children in obedience to God and their parents. Catechetical teaching must not be forgotten. Regulations are given for parents, priests, and for all who have the care of souls and classes for instruction of young people in academy, college, and university. This encyclical also treats of "the dense ignorance of many Christian people about what concerns their eternal salvation," and the duty of

religious instruction by parish priests and all to whom the care of souls is committed. Exhortations, associations, societies, and classes are ordered, and particularly the teaching of children is commanded.

Everybody was glad to see the end, in May, 1905, of the two years' work of repair in the Sistine Chapel. The commission was appointed in June, 1903, by Leo XIII. The frescoes were preserved by strengthening by metal clamps the hold of the plaster upon the roof. The work had been interrupted by the death of Leo XIII and the use of the chapel by the conclave. No attempt was made to clean the paintings, and there was no "retouching" or recoloring.

The encyclical to the bishops of Italy on the feast of Pentecost, June 11, seemed at first to be a withdrawal of the non expedit. But it merely acknowledged the expediency of permitting Catholics to vote in special cases and stated their duty to be guided in their votes entirely by their bishops. This was the first admission by the pope of the possibility of disregarding in certain cases the law of non expedit. The encyclical stated: "Other reasons equally grave, founded on the highest good of society, which it is our duty to preserve at all costs, may require that in particular cases the law [non expedit] should be overlooked; especially when you, venerable brethren, recognize the strict necessity of the case for the good of the souls in your charge and the highest interest of your churches or when you ask for it." But Catholics must not forget that they owe their first duty to the Church and their first obedience to ecclesiastical authority. The freedom of the Christian Democrats was condemned. The law of non expedit may be disregarded only where the bishops think fit.

In July, 1905, the pope held several conferences with Cardinal Merry del Val in regard to the vote in the French

Chamber of Deputies decreeing the separation of Church and State. His Holiness said to Cardinal Taliani that he was not surprised at the result of the vote, but he was sure that God would give the Church strength to overcome the machinations of its enemies in France.

On receiving in private audience on July 31, 1905, the American pilgrimage headed by Mr. John J. Magrane, the pope made an address and sent his blessing to all Americans. His Holiness said: "America has a good right to be called 'the eldest daughter of the Church,' for although she entered last among the nations, she has given proof of her loyalty, devotion and tolerance. The Catholics in America are not only protected but respected."

The debate in the French Senate on the bill for the separation of Church and State began November 9. The debates continued, and the Separation Bill, known as the Briand Law, was passed by the Senate December 6, without modification, by a vote of 181 to 102. This bill made the formation of religious associations necessary for the Catholics in order to preserve their churches and their religious property. These associations are called "associations cultuelles." It was reported that the pope intended calling a general assembly of French bishops, and towards the end of December, 1905, a meeting of French cardinals was held to discuss methods of action under the Separation Bill.

The important decree *Sacra Tridientia Synodus*, issued in December, 1905, must not be overlooked. In this His Holiness threw open to all the faithful frequent, even daily, communion. He called the Blessed Sacrament the "Divinum Pharmacum," the "divine remedy for our weakness," "an antidote whereby we are delivered from daily faults and preserved from deadly sins." His Holiness continues: "It is the desire of Jesus Christ and of the Church that all the faithful should daily approach the sacred banquet."

At a secret consistory held December 11 all the cardinals of the Curia were present, to whom the pope delivered the usual allocution. His Holiness announced his intention of creating four new cardinals, namely, Monsignor Cagiano de Azevedo, Monsignor Samassa, Monsignor Spinola, and Monsignor Arcoverde. The last-named was a Brazilian. His full name was Joachim Arcoverde de Albuquerque Calvacanti, Archbishop of Rio de Janeiro. He was the first Brazilian to be made cardinal. Several bishops were also appointed.

The White Book on the Separation Law was published by the Vatican December 26. The reason for the publication of the Vatican's White Book on the history of the Church and State Separation Law was to show where the responsibility for the law belonged, namely, to the French government.

The pastoral letter of the pope to the clergy and laity of Russia was issued on January 7, 1906. This warned them against countenancing the persecution of the Jews and showed the friendly feeling of His Holiness for the Hebrews, which he so often exhibited when Patriarch of Venice.

An encyclical, "*Vehementer nos*," addressed to the French bishops, was issued February 11, 1906, treating of the breaking of the bonds of the Concordat by the French government, and its outrageous attitude towards the Church in the Law of Separation and the suppression of the budget of public worship. The government having determined to "de-catholicize" France and having the desire to rout out every vestige of the old faith, the Holy Father appealed to the Catholics of France to stand firm.

His Holiness on February 20, 1906, expressed himself to an interviewer as follows in regard to the church question in France and the abrogation of the Concordat: "It is a treacherous law, full of snares and pitfalls. Catholics are

about to suffer persecution for their faith, but let them not fear. France will never finally separate herself from that Church to which she has always remained faithful in spite of so many attempts to estrange her."

Nineteen French bishops were created in secret consistory February 21, 1906. The Right Reverend W. H. O'Connell, coadjutor to the Archbishop of Boston, was preconized as Archbishop of Constance, and the Right Reverend A. S. Bernard as Bishop of Saint Hyacinthe, Canada. In his allocution the pope summarized his recent encyclical on France, repeating that the law decreeing the separation of Church and State in that country was contrary to divine right and against the welfare of society. It would be difficult to replace the Concordat, which had been so basely broken.

To Mademoiselle Thiemer and other leaders of the feminist movement in Austria, in May, 1906, His Holiness expressed himself as utterly opposed to the idea of women taking part in public life and the endowment of women with the franchise. His views on this subject are very distinct and his utterances very emphatic.

The encyclical "Pieni l'Animo," to the bishops of Italy, issued July 28, 1906, spoke of letters received from them in reference to insubordination and independence displayed here and there among the clergy. The bishops are urged to destroy the evil seed of independence and to exercise care in admitting young men to the priesthood and in the conduct of the seminaries, which must not be used to employ young men for civil careers, but for the exalted mission of ministers of Christ. The clergy are forbidden to join the Lega Democratica Nazionale.

One hundred and fifty American Catholic pilgrims who sailed July 10, 1906, from New York for Naples had audience with the pope July 31, being presented by the Right Rev-

erend Henry Gabriels, Bishop of Ogdensburg, New York, who read an address. In his reply on the growth of Catholicism in the United States, His Holiness said of President Roosevelt: "For whom [Roosevelt] I entertain the highest esteem." The pope presented medals to the pilgrims and was photographed in a group of these visitors.

The encyclical of Pius X to the archbishops and bishops of France on the Law of Separation of Church and State attracted wide-spread attention. It was signed August 1, 1906. Archbishop Richard gave it out in Paris for publication August 14. It was brought from Rome by a special pontifical messenger. The journals representing the government in Paris strongly disapproved of the encyclical. This encyclical of Pius X refers to the previous encyclical condemning the general principles of the Law of Separation, and states that the time had now arrived to indicate what should be done to defend and preserve religion in France.

The encyclical "Gravus Sinus," dated August 10, 1906, refused to accept the "associations for public worship" ("associations cultuelles"). His Holiness in this encyclical said: "We deferred our decision, owing to the importance of this grave question, and particularly through a charitable feeling for the great services your nation has rendered to the Church. Having heretofore condemned this iniquitous law, we examined with the greatest care its articles to see if they permitted the organization of religious life in France without jeopardizing the sacred principles of the Church. . . . The makers of this law do not desire separation, but oppression. While affirming their desire for peace, they have made atrocious war against religion. They hurl a brand of the most violent discord, thus arraying one citizen against another, to the great detriment of public welfare. We have supported patiently injustice after injustice through the love of the

French nation, and are finally asked to overstep the last limits of our apostolic duty, and we declare our inability to overstep them. Let the responsibility rest with those whose hatred has gone to such extremes. . . . In the hour of hard trial for France, if all unite in defending the supreme interests of the country, the salvation of the Church is far from desperate. On the contrary, it is to be hoped that her dignity will be raised to its former prosperous height."

In September Father Francis Xavier Wernz, the new general of the Society of Jesus, showed the loyalty to Pius X of the Jesuits by placing at the disposal of His Holiness the entire patrimony of the society. This was estimated to be worth fifty million dollars.

His Holiness suffered on October 23 from an attack of illness, and audiences were suspended; but he recovered sufficiently to receive a British pilgrimage in the throne-room, October 25. Not being able to proceed to the hall of the consistory, His Holiness was carried to the throne. The next day he seemed much improved in health.

In November, 1906, His Holiness requested his vicar-general, Cardinal Respighi, to order special prayers for the enemies of the Church, all other means of reaching a satisfactory understanding with France having failed.

A bomb was exploded, November 18, in Saint Peter's, near the tomb of Clement XIII, the pope being engaged at his regular noon-hour devotions in his chamber. No harm was done, and His Holiness soon after went to the throne-room and received Monsignor Kennedy, rector of the American College, and others in private audience, later receiving in public audience about two hundred other persons, including twenty-five students of a South American college, to whom he delivered a short address. This outrage of the bomb explosion was laid to the anarchists.

At a secret consistory held December 6, Cardinal Samassa, Archbishop of Saint Bigonia, Hungary, received the red hat, and eighty-four bishops were preconized. Ten new French bishops were appointed. His Holiness in his allocution said: "More than ever now the Church can be compared to a ship buffeted by the waves in the middle of the ocean, but our faith does not vacillate in the least."

The pope received a cable message from Archbishop Farley, December 14, expressing sympathy in the trials of the Church. In reference to this message His Holiness said: "It is the heart of America that consoles us; the largest centre of Catholicism is in the United States."

The pope received, January 3, 1907, the Earl and Countess of Aberdeen in private audience, the visitors being presented by Monsignor Fraser, rector of the Scotch College. His Holiness greeted them most cordially, saying, in speaking of Ireland, "There are no better Catholics than Irish Catholics." The conversation turned on the work of women. The pope declared that he was deeply interested in the International Council of Women and the Italian Council of Women.

A second encyclical to the French was issued January 6, 1907, by Pius X, grieving over the sufferings of the Church in France, the continued outrages of the French government, and the confiscation of church property under the infamous Law of Separation. The encyclical comforted the bishops in their sorrow under the persecutions of the French government, the laws of which "are framed for the spoliation and confiscation and the stripping of the Church. The law is organized anarchy from the point of view of the exercise of worship," to quote the words of the encyclical.

In January, 1907, the pope received from the Roman Catholics in Brazil, in gratitude for the appointment of a Brazilian as the first South American cardinal, the most costly

book in existence—an album with a cover of pure gold encrusted with diamonds. It contains a medallion portrait of Pius X surrounded by ninety diamonds, together with the pope's monogram in diamonds and emeralds. In the album is a map of Brazil, the different provinces being picked out in various-colored stones.

On March 19, the pope's name-day, many telegrams and addresses of congratulation were received. His Holiness celebrated Mass in the hall of the consistory before two hundred people, who were mostly foreigners. The sisters of His Holiness were the first after the Mass to congratulate him.

At a secret consistory held April 16, His Holiness delivered an allocution referring to the outrageous policy of the French government in despoiling the Church and endeavoring to uproot all remains of religion, and "hoped that better days are in store for France." The pope created seven new cardinals, namely, Monsignor Aristide Cavallari, Patriarch of Venice; Monsignor Aristide Rinaldini, Archbishop of Heraclea and nuncio in Madrid; Monsignor Benedetto Lorenzelli, Archbishop of Lucca and ex-nuncio in Paris; Monsignor Alessandro Lualdi, Archbishop of Palermo; Monsignor Desiderate Mercier, Archbishop of Mechlin; Monsignor Pietro Maffi, Archbishop of Pisa; and Monsignor Gregorio Maria Aguirre y Garcia, Archbishop of Burgos. Monsignor Andrew Boylan was nominated Bishop of Kilmore. Two bishops were appointed in the United States and thirteen in Central and South America. There was much discussion in France over the coming celebration of the Joan of Arc fêtes.

At the public consistory held April 18, in the hall of the beatification, the red hats were conferred upon the newly made cardinals. Pius X, sitting on the throne, received the new cardinals and rose to give them the papal embrace, saying, "Accipe galerum rubrum." The pope, standing, then

imparted the apostolic blessing, and withdrew to preside later at a supplementary secret consistory.

The decree issued by the Sacred Congregation of the Council, August 2, 1907, by order of His Holiness, refers to the subject of the sponsalia, or mutual promises of marriage, and also to the topic of marriage itself. Engagements or promises to marry must be made in writing, and be properly executed by the signatures of the principals, the parish priest, or witnesses. In reference to marriage, rules are enumerated assuring the validity of its celebration. This decree concerning sponsalia and marriage began to have the force of a law of the Church on Easter Sunday, 1908.

The syllabus "*Lamentabili Sane Exitu*," issued July 3, 1907, as a decree of the Holy Roman and Universal Exposition, enumerated and condemned sixty-five errors relating to the study of the Bible, revelation, the dogmas of the Church, Biblical criticism, and church history.

The voluminous encyclical "*Pascendi Gregis*," of September 8, denounces the heresy of Modernism. The pope expatiates upon the dangers of Modernism, giving an analysis of its teachings, its growth, its dependence on false science, its methods, the relations between Church and State, its false criticism, its treatment of the Bible, its cause, and the remedies.

"To proceed in an orderly manner in this recondite subject," says Pius X in analyzing Modernist teaching, "it must first of all be noted that every Modernist sustains and comprises within himself many personalities: he is a philosopher, a believer, a theologian, an historian, a critic, an apologist, a reformer. These rôles must be clearly distinguished from one another by all who would accurately know their system and thoroughly comprehend the principles and the consequences of their doctrines.

"We begin, then, with the philosopher. Modernists place

the foundation of religious philosophy in that doctrine which is usually called Agnosticism. According to this teaching, human reason is confined entirely within the field of phenomena, that is to say, to things that are perceptible to the senses, and in the manner in which they are perceptible: it has no right and no power to transgress these limits. Hence it is incapable of lifting itself up to God and of recognizing his existence, even by means of visible things. From this it is inferred that God can never be the direct object of science, and that, as regards history, he must not be considered as an historical subject. Given these premises, all will readily perceive what becomes of Natural Theology, of the motives of credibility, of external revelation. The Modernists simply make away with them altogether; they include them in Intellectualism, which they call a ridiculous and long-ago defunct system. Nor does the fact that the Church has formally condemned these portentous errors exercise the slightest restraint upon them. Yet the Vatican Council has defined: 'If any one says that the one true God, our Creator and Lord, cannot be known with certainty by the natural light of human reason by means of the things that are made, let him be anathema' (De Revel., can. 1); and also: 'If any one says that it is not possible or not expedient that man be taught, through the medium of divine revelation, about God and the worship to be paid him, let him be anathema' (ibid., can. 2); and finally: 'If any one says that divine revelation cannot be made credible by external signs, and that therefore men should be drawn to the faith only by their personal internal experience or by private inspiration, let him be anathema' (De Fide, can. 3).

"But how the Modernists make the transition from Agnosticism, which is a state of pure nescience, to scientific and historic Atheism, which is a doctrine of positive denial; and

consequently, by what legitimate process of reasoning, starting from ignorance as to whether God has in fact intervened in the history of the human race or not, they proceed, in their explanation of this history, to ignore God altogether, as if he really had not intervened, let him answer who can. Yet it is a fixed and established principle among them that both science and history must be atheistic: and within their boundaries there is room for nothing but phenomena; God and all that is divine are utterly excluded. We shall soon see clearly what, according to this most absurd teaching, must be held touching the most sacred Person of Christ, what concerning the mysteries of his life and death, and of his resurrection and ascension into heaven.

“However, this Agnosticism is only the negative part of the system of the Modernist: the positive side of it consists in what they call vital immanence. This is how they advance from one to the other. Religion, whether natural or supernatural, must, like every other fact, admit of some explanation. But when Natural Theology has been destroyed, the road to revelation closed through the rejection of the arguments of credibility, and all external revelation absolutely denied, it is clear that this explanation will be sought in vain outside man himself. It must, therefore, be looked for in man; and since religion is a form of life, the explanation must certainly be found in the life of man. Hence the principle of religious immanence is formulated. . . .

“Hence, venerable brethren, springs that ridiculous proposition of the Modernists, that every religion, according to the different aspect under which it is viewed, must be considered as both natural and supernatural. Hence it is that they make consciousness and revelation synonymous. Hence the law, according to which religious consciousness is given as the universal rule, to be put on an equal footing with

revelation, and to which all must submit, even the supreme authority of the Church, whether in its teaching capacity, or in that of legislator in the province of sacred liturgy or discipline. . . .

“We will take an illustration from the Person of Christ. In the Person of Christ, they say, science and history encounter nothing that is not human. Therefore, in virtue of the first canon deduced from agnosticism, whatever there is in his history suggestive of the divine must be rejected. Then, according to the second canon, the historical Person of Christ was transfigured by faith; therefore everything that raises it above historical conditions must be removed. Lastly, the third canon, which lays down that the Person of Christ has been disfigured by faith, requires that everything should be excluded, deeds and words and all else that is not in keeping with his character, circumstances, and education, and with the place and time in which he lived. A strange style of reasoning, truly; but it is Modernist criticism. . . .

“Blind that they are, and leaders of the blind, inflated with a boastful science, they have reached that pitch of folly where they pervert the eternal concept of truth and the true nature of the religious sentiment; with that new system of theirs ‘they are seen to be under the sway of a blind and unchecked passion for novelty, thinking not at all of finding some solid foundation of truth, but despising the holy and apostolic traditions, they embrace other vain, futile, uncertain doctrines, condemned by the Church, on which, in the height of their vanity, they think they can rest and maintain truth itself.’

“Thus far, venerable brethren, of the Modernist considered as Philosopher. Now if we proceed to consider him as Believer, seeking to know how the Believer, according to Modernism, is differentiated from the Philosopher, it must

be observed that although the Philosopher recognizes as the object of faith the divine reality, still this reality is not to be found but in the heart of the Believer, as being an object of sentiment and affirmation, and therefore confined within the sphere of phenomena; but as to whether it exists outside that sentiment and affirmation is a matter which in no way concerns the Philosopher. For the Modernist Believer, on the contrary, it is an established and certain fact that the divine reality does really exist in itself and quite independently of the person who believes in it. If you ask on what foundation this assertion of the Believer rests, they answer: In the experience of the individual. On this head the Modernists differ from the Rationalists only to fall into the opinion of the Protestants and pseudo-Mystics. . . .

“But this doctrine of experience is also under another aspect entirely contrary to Catholic truth. It is extended and applied to tradition, as hitherto understood by the Church, and destroys it. By the Modernists tradition is understood as a communication to others, through preaching by means of the intellectual formula, of an original experience. . . . And if it be objected that in the visible world there are some things which appertain to faith, such as the human life of Christ, the Modernists reply by denying this. . . .

“Thus it is evident that science is to be entirely independent of faith, while on the other hand, and notwithstanding that they are supposed to be strangers to each other, faith is made subject to science. All this, venerable brethren, is in formal opposition with the teachings of our predecessor Pius IX, where he lays it down that ‘in matters of religion it is the duty of philosophy not to command but to serve, not to prescribe what is to be believed but to embrace what is to be believed with reasonable obedience, not to scrutinize the

depths of the mysteries of God but to venerate them devoutly and humbly.' . . ."

In an able article that was published in the *North American Review* Archbishop Ireland says:

"The encyclical is not, as some have imagined who judged it from its title without a glance through its contents, a condemnation of the twentieth century—of the material and social progress which is the proud boast of the age. Far from this: the encyclical applauds our material and social achievements. Quoting the words of his predecessor, Pius X writes: 'Apply yourselves energetically to the study of natural sciences: the brilliant discoveries and the bold and useful applications made of them in our times, which have won such applause from our contemporaries, will be an object of perpetual praise to those that come after us.' . . .

"Divine revelation alone enters into the province of papal vigilance. Other branches of knowledge the Church leaves to their own methods and their own ambitions. Whenever it is found in contact with them, it is only for the purpose of stimulating them to more fruitful growth; and how beneficial in this regard its co-operation has been history bears ample testimony. . . .

"The encyclical is a defence of religious truth against certain vital errors that have come into vogue, inside and outside the Catholic Church, in these modern times. Against those errors it declares a relentless war, in which, however, the arms brought into use will be those of reason and of revelation. . . .

"The encyclical condemns the 'New Theology,' as it is called in England, where the Protestant R. J. Campbell and the Catholic George Tyrrell have been its leading protagonists. The same theory of religion had found utterance in Continental countries of Europe under varied names—The

Religion of Immanence, The Religion of Action, The New Apologetics. . . .

"The radical mistake of Modernism and of its methods of apologetics is that it excludes or, at least, minimizes over-much the functions of the intellect, thereby unduly reducing its theodicy to sentiment—to mere subjectivism. Against this subjectivism Pius X appeals to the reasoning faculty in man, to the intellect, whose rights and convincing force he valiantly defends; he exhibits before us the Eternal and the All-Powerful, as discovered by the intellect—the Supreme Being whom reason points out, above and beyond all contingent existences, whom, consequently, rational man can and must worship as Lord and Master. . . .

"What, we ask, is all this talk of 'Immanence,' but subjectivism of the most impotent kind—mere individualism, of no effect whatever in arguing with others, who are free to say that no such emotions and experiences bubble up within their souls? No; sentiment is not argument, and the human intellect is not powerless to read the divine in history. The doctrine of fideism, of which the 'New Theology' is but a recrudescence, was long ago condemned by the Church. The Church scorns a foundation for its teachings which does not rest on reason and history; it demands as its credentials the testimony of the intellect. Christ wrought his miracles, physical and moral—works which no mere natural or human power could produce—and then he taught with authority, and we believe his words as those of One coming from the invisible world to teach and to reform humanity—as the words of the Incarnate God, whom he declared himself to be. This is the doctrine of the encyclical on Modernism, and who among Christians will find fault with it? . . .

"It is not the Catholic Church alone that the encyclical protects; it is the whole Christian religion, in its vital prin-

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ciples, in its foundation-stones in history and human reason. The encyclical should be acclaimed by all Christians; by all Pius X should be hailed as the champion of the sacred heritage in which they discern their hopes for time and eternity."

As Saint Pius V saved Christendom from the Mahometans; as Pius VI conquered Josephism in Austria, and fought against the Civil Constitution of the Clergy in France, dying a martyr; as Pius VII resisted Napoleon, and as Pius IX bridged over the transition from the old order of society to the new, so the present pope, Pius X, determined from the first to follow the line of action of those whose name he had selected to bear as his own. And wonderfully did he display his fearlessness and his determination and resolution in his great encyclical on Modernism, as will be seen from the extracts quoted above.

The *motu proprio* of November, 1907, treated of the decision of the pontifical commission on the Bible and urged care in the detection of Modernism in the teachings of the seminaries and the exclusion from orders of young men favoring novelties, inculcating strict obedience of the syllabus and the encyclical pointing out the heresies of Modernism.

At a secret consistory, December 16, for the nomination of new cardinals, His Holiness delivered the customary allocution, in which he spoke of the continued persecution of the Church in France and Italy and the propaganda of the Modernists.

The pope, December 24, received the Sacred College for the presentation of Christmas greetings, discussing Modernism, the revision of the Vulgate, and the codification of the canonical law.

There was a glad, happy week in New York in 1908, from April 26 to May 2, occasioned by the celebration of New

York's Catholic centenary. A parade of forty thousand was an impressive spectacle as they were reviewed by Cardinal Logue and other illustrious magnates of the Church such as Cardinal Gibbons, Archbishop Falconio, papal apostolic delegate, Archbishop Farley, with a representation of archbishops, bishops, monsignori, prelates, and priests. After a sermon by Cardinal Gibbons and the Mass, His Grace Archbishop Farley read letters of congratulation from the pope and the President of the United States. Cardinal Logue, the Archbishop of Armagh and Primate of all Ireland, was the guest of honor.

Although the Abbé Lemire in May, 1908, pleaded with the pope for permission to establish in France the "ecclesiastical mutual aid societies," His Holiness did not deem it possible to give his consent. The property which would have gone to them will thus be given to charitable institutions, as provided by the Separation Law. The pope wrote a letter to the four French cardinals formulating his refusal. His Holiness had learned to write in French, having previously written in that language to Monsignor Fuzet, Archbishop of Rouen, on this same subject.

Intense, strenuous, and energetic has Pius X been in reference to the question of the discipline of the Church. To his efforts are due the codification of the canon law, the epitomizing of the functions of the Roman congregations, and the regulation of the marriage laws. The central administration of the Church has been reduced to order. The apostolic constitution "Sapiente Consilio," of June 29, 1908, was supplementary to the letters "Romanis Pontificibus," of December 7, 1903, those "Quae in Ecclesiae Bonum," of January 28, 1904, and those "Sacra Congregationi super Negotiis," of May 26, 1906, and treats of the codification of the ecclesiastical laws of the Roman Curia. The sacred congregations

are considered in the following order: the Congregation of the Holy Office; the Consistorial Congregation; the Congregation of the Discipline of the Sacraments; the Congregation of the Council; the Congregation for the Affairs of Religious; the Congregation of the Propaganda Fide; the Congregation of the Index; the Congregation of the Sacred Rites; the Ceremonial Congregation; the Congregation for Extraordinary Ecclesiastical Affairs; the Congregation of Studies. Under tribunals come the Sacred Pœnitentiaria, the Sacred Roman Rota, and the Apostolici Signaturi. Under offices are considered: the Apostolic Cancellaria; the Apostolic Dataria; the Apostolic Camera; the Secretarius of State; and the Secretarius of Briefs to Princes.

The golden jubilee of the priesthood of Pius X was celebrated August 4, 1908, with great rejoicing. His Holiness delivered an exhortation, "*Haerent Animo Penitus*," to the clergy, urging them to greater grace, sanctity, and diligence in the fulfillment of their duties. In this encyclical he says:

"Deeply impressed on our soul and full of warning are those words of the Apostle of the Gentiles to the Hebrews when, admonishing them of the duty of obedience to their superiors, he solemnly affirmed: 'For they watch as being to render an account of your souls' (xiii. 17). But if this truth applies to all who rule in the Church, it falls in a special way on us, who, unworthy as we are, have from God the supreme authority in it. Hence we are night and day full of solicitude, nor do we ever cease meditating upon and working for whatever may tend to the salvation and increase of the Lord's flock. But there is one subject that mainly occupies us: that those in sacred orders should be completely what their state requires them to be. For we are convinced that it is principally on this that the present welfare and the future hopes of religion depend. It was on this account that

immediately on entering upon the pontificate, although, taking the clergy as a whole, we found many reasons for praise, we yet deemed it well to exhort most earnestly our venerable brethren, the bishops of the whole Catholic world, constantly to bend all their energy to the task of forming Christ in those who are destined in virtue of their office to form Christ in others. We know well the good will shown by the Church prelates in this matter; we know with what foresight and diligence they strive assiduously to lead the clergy to virtue; and for this we wish not so much to praise them as to give them this public expression of our thanks.

“But while we are glad that as a result of the work of the bishops many of the clergy have been imbued with a heavenly ardor, reviving or intensifying in them the grace they received with the laying on of hands at their ordination to the priesthood, there is still ground for complaint that some others in different countries do not so approve themselves that the faithful looking on them may see in them as in a mirror an example for them to imitate, as should be the case. To such as these we wish in this letter to open our heart, as the heart of a father beating with anxious love at the sight of a sick son. Impelled by this love, therefore, we add our exhortations to the exhortations of the bishops, premising that, while they are designed principally to bring back the erring and to rouse the slothful to a better life, they may serve also as a stimulus to the others. We point out the way in which each one may more earnestly strive every day to be in truth what the Apostle has admirably described as a ‘man of God’ (1 Tim. vi. 11) and answer to the just expectation of the Church. . . .

“For, august and venerable as are the various offices of the priesthood, it happens from frequent use that those who have to perform them do not treat them with the proper

reverence. Hence, the soul gradually losing its fervor, the way to carelessness is made easy, with consequent distaste for the most sacred things. Then, again, the priest is obliged to be in daily intercourse, as it were, in the midst of a wicked people, so that frequently even in the very performance of his work of pastoral charity he has reason to fear the secret wiles of the serpent. And are not even religious hearts prone to be soiled by the dust of the world? It is apparent, then, that there exists a great and urgent necessity to return daily to the contemplation of eternal things, that the mind and the will, deriving fresh strength therefrom, may be fortified against all allurements. Moreover, it behooves a priest to be possessed of a certain facility of rising to and dwelling on heavenly things; for it is his duty to relish, to declare, to persuade heavenly things, and so to order his life above human affairs that whatever he does in the fulfilment of his sacred office he may do it according to God under the instinct and the guidance of faith. Now this habit of mind and this, as it were, native union with God is chiefly produced and protected by a practice of daily meditation—a truth which must be so plain to every thoughtful man that it is unnecessary to dwell longer on it. . . .

“And here we cannot but bitterly lament the conduct of those who, taken up with pestiferous novelties, are not afraid to contradict all this, and who consider the time spent in meditation and prayer as lost! O fatal blindness! Would that such considered the subject rightly within themselves and recognized at last how this neglect of, and contempt for, prayer ends! From it have sprung pride and contumacy, producing those bitter fruits which our paternal heart recoils to think of and ardently wishes to see wither away. May God grant the wish, and looking down in his kindness on the erring, pour out upon them the spirit of grace and of prayer in

such abundance that they may bewail their error, and, to the joy of all, return to the paths they have so unfortunately abandoned, and for the future walk in them with more circumspection. And so may God be our witness, as of old for the Apostle, how we 'long after them all in the bowels of Jesus Christ' (Phil. i. 8). . . .

"When the duty of our office obliges us to think on all this, beloved sons, our heart is filled with grief, and we groan aloud. Woe to the priest who does not know how to keep his place, and who unfaithfully pollutes the name of the holy God for whom he should be holy! The corruption of the best is most dreadful. 'Great is the dignity of priests, but great is their ruin if they sin; let us rejoice in the height upon which we stand, but let us fear the depths to which we may fall; the joy of having held loftiest places is not so great as the grief of having fallen headlong into the abyss.' Woe, then, to the priest who, unmindful of himself, abandons the practice of prayer, who rejects the nourishment of spiritual reading, who never turns back to himself to listen to the voice of his accusing conscience! Neither the bleeding wounds of his own soul, nor the lamentations of his mother, the Church, will rouse the wretched man until those terrible threats strike him: 'Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them' (Is. vi. 10). May God, rich in his mercy, avert from every one of you, beloved sons, this terrible omen—he who sees our heart, in which there is no bitterness against anybody, but which is stirred with all the charity of a pastor and a father for all. 'For what is our hope, or joy, or crown of glory? Are not you in the presence of our Lord Jesus Christ?' (1 Thess. ii. 19). . . .

"Again, we heartily commend a certain closer union of

priests among themselves, as becomes brethren, under the sanction and the rule of the bishop. It is certainly profitable that they should unite to render mutual assistance to one another in adversity, to protect the honor of their name and office against attack, and for other similar reasons. But it is far more important that they should join together for the purpose of promoting sacred knowledge, and first of all for maintaining with greater earnestness the holy purpose of their vocation, for consulting the interests of souls, by combining their counsels and their strength. The annals of the Church bear witness to the excellent fruit derived from this kind of communion in the days when priests generally lived a kind of common life. Why should not something of the kind be revived in our time, as far as may be done with due regard to different places and offices? Is there not good reason to hope that the former fruits would thus be produced again, to the joy of the Church? Indeed, there are already in existence a number of such societies with the approval of the bishops, and they are all the more useful when priests enter them early, at the very beginning of their priesthood. We ourselves, during our episcopate, favored one which we found to be very suitable, and even now we continue to favor it, and others, in a special way. These aids to sacerdotal grace, and others which the watchful prudence of the bishops may suggest as occasion serves, do you, beloved sons, so value and so employ that every day more and more 'you may walk worthy of the vocation in which you have been called' (Ephes. iv. 1), honoring your ministry, and perfecting in you the will of God, which is 'your sanctification.'

"Such are our chief thoughts and anxieties. Wherefore, raising our eyes up to heaven, with the voice of Christ the Lord, we suppliantly and frequently repeat on behalf of all the clergy: 'Holy Father, . . . sanctify them' (John xvii. 11,

17). We rejoice that in this holy aim great numbers of all ranks of the faithful are praying with us, deeply solicitous for your common good and that of the Church; nay, more, that there are generous souls not a few, nor confined to those dedicated to religion, but living in the midst of the world, who freely offer themselves, with constant earnestness, as victims to God for the same purpose. May God Almighty receive their pure and powerful prayers in the odor of sweetness, nor despise our own most humble prayers! May he in his mercy and providence vouchsafe to hear us, we earnestly pray, and from the most sacred heart of his beloved Son pour out on all the clergy the treasures of grace, charity, and all virtue. Finally, beloved sons, we heartily thank you for the good wishes you have offered us so abundantly on the approach of the fiftieth anniversary of our priesthood, and that our good wishes for you in return may be fulfilled over and over we put them in the hands of the great Virgin Mother, Queen of Apostles. For she it was who by her example taught those first-fruits of the sacred order how they should persevere unanimously in prayer till they were clothed with virtue from above, and that this same virtue in them might be made greatly more abundant she obtained by her prayers, she increased and strengthened by her counsel for the rich fertility of their labors. Meanwhile, beloved sons, we earnestly hope that the peace of Christ may exult in your hearts with the joy of the Holy Ghost, through the apostolic benediction which we impart to you all most lovingly."

Seven hundred French pilgrims who offered jubilee greetings were received by the pope September 7, 1908. His Holiness made a long address to them. He said: "In these days, while the Holy Sacrament is exalted in Protestant England and while the Holy Wafer is honored throughout the streets of London, in France liberty is trampled upon by

brute force, serving those who have declared war upon God to the detriment of France." His Holiness urged union among French Catholics.

During the week of September 6 to September 13, 1908, the International Eucharistic Congress was held at Westminster Cathedral in London, England. There were present six cardinals and nearly one hundred archbishops, bishops, mitred abbots, canons, provincials, and heads of religious houses. Two million spectators lined the roadway of the procession, but, by advice of Mr. Asquith, the Prime Minister, the plan of carrying the Host in the procession was abandoned. The action of Mr. Asquith was doubtless prompted by the influence of such bodies as the Protestant Alliance.

The name of Joan of Arc was placed first on the list for beatification, and the decrees of beatification were published in the hall of the consistory on December 13, 1908. His Holiness said that he regarded the Maid of Orléans as "the personification of chivalrous France, ever generous and ever ready to sacrifice herself for a noble aim, and whose Church had given so many apostles and martyrs to the cause of Christianity."

In 1908 came the centenary celebration of the three dioceses of New York, Philadelphia, and Boston. They are now archdioceses. On April 25 began the celebration in New York of the hundredth anniversary of the bishopric of New York. The procession included 40,000 men and boys. In 1908 the total number of Roman Catholics was 230,866,583, divided as follows: Europe, 160,165,000; Oceanica, 6,574,481; Asia, 3,007,250; Africa, 2,655,920; America, 58,383,882. The European Catholics were led by France, which had in 1908 35,387,000. There were 31,100,100 in Austria-Hungary, 29,850,000 in Italy, 17,100,000 in Germany, and 6,500,000 in

the United Kingdom. It was estimated in 1909 that the total number of Catholics in the United States was 14,347,027. There were 1 cardinal, 13 archbishops, of whom the cardinal is one, 88 bishops, 16,550 clergy, including 12,274 secular and 4,276 religious, 13,204 churches, 83 seminaries, 217 boys' colleges, 709 girls' academies, and 1,237,251 pupils at parish schools. Church property in the United States in 1906 was valued at \$292,638,787.

The encyclical "Communium Rerum," issued April 21, 1909, on the feast of Saint Anselm, dwelt lovingly upon the merit of this saint, drew a moral from the life of the "great doctor," and brought home his example to the priests of to-day, urging them to be especially vigilant against the malicious influence of Modernism and false science. In the course of this encyclical Pius X says:

"Amid the general troubles of the time and the recent disasters at home which afflict us, there is surely consolation and comfort for us in that recent display of devotion of the whole Christian people which still continues to be 'a spectacle to the world and to angels and to men' (1 Cor. iv. 9), and which, if it has now been called forth so generously by the advent of misfortune, has its one true cause in the charity of our Lord Jesus Christ. For since there is not and there cannot be in the world any charity worthy of the name except through Christ, to him alone must be attributed all the fruits of it, even in men of lax faith or hostile to religion, who are indebted for whatever vestiges of charity they may possess to the civilization introduced by Christ, which they have not yet succeeded in throwing off entirely and expelling from human society.

"For this mighty movement of those who would console their Father and help their brethren in their public and private afflictions, words can hardly express our emotion and

our gratitude. These feelings we have already made known on more than one occasion to individuals, but we cannot delay any longer to give a public expression of our thanks first of all to you, venerable brothers, and through you to all the faithful entrusted to your care.

“So, too, we would make public profession of our gratitude for the many striking demonstrations of affection and reverence which have been offered us by our most beloved children in all parts of the world on the occasion of our sacerdotal jubilee. Most grateful have they been to us, not so much for our own sake as for the sake of religion and the Church, as being a profession of fearless faith and as it were a public manifestation of due honor to Christ and his Church, by the respect shown to him whom the Lord has placed over his family. Other fruits of the same kind, too, have greatly rejoiced us—the celebrations with which dioceses in North America have commemorated the centenary of their foundation, returning everlasting thanks to God for having added so many children to the Catholic Church; the splendid sight presented by the most noble island of Britain in the restored honor paid with such wonderful pomp within its confines to the Blessed Eucharist, in the presence of a dense multitude and with a crown formed of our venerable brothers and of our own legate; and in France, where the afflicted Church dried her tears to see such brilliant triumphs of the august Sacrament, especially in the town of Lourdes, the fiftieth anniversary of whose origin we have also been rejoiced to witness commemorated with such solemnity. In these and other facts all must see, and let the enemies of Catholicism be persuaded of it, that the splendor of ceremonial and the devotion paid to the august Mother of God, and even the filial homage offered to the supreme pontiff, are all destined finally for the glory of God, that Christ may be all and in all

(Coloss. iii. 11), that the kingdom of God may be established on earth and eternal salvation gained for men.

“This triumph of God on earth, both in individuals and in society, is but the return of the erring to God through Christ, and to Christ through the Church, which we announced as the programme of our pontificate both in our first apostolic letters, ‘*E supremi Apostolatus Cathedra*’ (Encyclica die 4 Octobris MDCCCIII), and many times since then. To this return we look with confidence, and our plans and hopes are all designed to lead to it as to a port in which the storms even of the present life are at rest. And this is why we are grateful for the homage paid to the Church in our humble person as being, with God’s help, a sign of the return of the nations to Christ and a closer union with Peter and the Church.

“This affectionate union, varying in intensity according to time and place, and differing in its mode of expression, seems in the designs of Providence to grow stronger as the times grow more difficult for the cause of sound teaching, of sacred discipline, of the liberty of the Church. We have examples of this in the saints of other centuries, whom God raised up to resist by their virtue and wisdom the fury of persecution against the Church and the diffusion of iniquity in the world. One of these we wish especially in these letters to commemorate, now that the eighth centenary of his death is being solemnly celebrated. We mean the Doctor Anselm of Aosta, most vigorous exponent of Catholic truth and defender of the rights of the Church, first as monk and abbot in France, and later as Archbishop of Canterbury and Primate in England. It is not inappropriate, we think, after the jubilee feasts, celebrated with unwonted splendor, of two other doctors of Holy Church, Gregory the Great and John Chrysostom, one the light of the Western, the other of the Eastern Church, to fix our gaze on this other star, which, if it

'differs in brightness' (1 Cor. xv. 41) from them, yet compares well with them in their course, and sheds abroad a light of doctrine and example not less salutary than theirs. Nay, in some respects it might be said even more salutary, inasmuch as Anselm is nearer to us in time, place, temperament, studies, and there is a closer similarity with our own days in the nature of the conflicts borne by him, in the kind of pastoral activity he displayed, in the method of teaching applied and largely promoted by him, by his disciples, by his writings, all composed 'in defence of the Christian religion, for the benefit of souls, and for the guidance of all theologians who were to teach sacred letters according to the scholastic method' (Breviar. Rom., die 21 Aprilis). Thus as in the darkness of the night, while some stars are setting others rise to light the world, so the sons succeed to the fathers to illumine the Church, and among these Saint Anselm shone forth as a most brilliant star.

"In the eyes of the best of his contemporaries Anselm seemed to shine as a luminary of sanctity and learning amid the darkness of the error and iniquity of the age in which he lived. He was in truth a 'prince of the faith, an ornament of the Church, . . . a glory of the episcopate, a man outranking all the great men of his time.' . . .

"And yet Anselm in his own eyes was but a despicable and unknown good-for-nothing, a man of no parts, sinful in his life. Nor did this great modesty and most sincere humility detract in the least from his high thinking, whatever may be said to the contrary by men of depraved life and judgment, of whom the Scripture says that 'the animal man understandeth not the things of the Spirit of God' (1 Cor. ii. 14). And more wonderful still, greatness of soul and unconquerable constancy, tried in so many ways by troubles, attacks, exiles, were in him blended with such gentle and pleasing

manners that he was able to calm the angry passions of his enemies and win the hearts of those who were enraged against him, so that the very men 'to whom his cause was hostile' praised him because he was good (*Epicedion in obitum Anselmi*). . . .

"In view of all this, it is only right, venerable brethren, that we, after a lapse of eight centuries, should rejoice like our predecessor Paschal, and echoing his words return thanks to God. But at the same time it is a pleasure for us to be able to exhort you to fix your eyes on this luminary of doctrine and sanctity who, rising here in Italy, shone for over thirty years upon France, for more than fifteen years upon England, and finally upon the whole Church, as a tower of strength and beauty. . . .

"For you are aware, venerable brethren, and you have often lamented it with us, how evil are the days on which we have fallen, and how iniquitous the conditions that have been forced upon us. Even in the unspeakable sorrow we felt in the recent public disasters, our wounds were opened afresh by the shameful charges invented against the clergy of being behindhand in rendering assistance after the calamity, by the obstacles raised to hide the beneficent action of the Church on behalf of the afflicted, by the contempt shown even for her maternal care and forethought. We say nothing of many other things injurious to the Church, devised with treacherous cunning or flagrantly perpetrated in violation of all public right and in contempt of all natural equity and justice. Most grievous, too, is the thought that this has been done in countries in which the stream of civilization has been most abundantly fed by the Church. For what more unnatural sight could be witnessed than that of some of those children whom the Church has nourished and cherished as her first-born, her flower and her strength, in their

rage turning their weapons against the very bosom of the Mother that has loved them so much?

"And there are other countries which give us but little cause for consolation, in which the same war, under a different form, has either broken out already or is being prepared by dark machinations. For there is a movement in those nations which have benefited most from Christian civilization to deprive the Church of her rights, to treat her as though she were not by nature and by right the perfect society that she is, instituted by Christ himself, the Redeemer of our nature, and to destroy her reign, which, although primarily and directly affecting souls, is not less helpful for their eternal salvation than for the welfare of human society; efforts of all kinds are being made to supplant the kingdom of God by a reign of license under the lying name of liberty. And to bring about by the rule of vices and lusts the triumph of the worst of all slaveries and bring the people headlong to their ruin—for 'sin makes peoples wretched' (Prov. xiv. 34)—the cry is ever raised: 'We will not have this man reign over us.'

"Thus the religious orders, always the strong shield and the ornament of the Church and the promoters of the most salutary works of science and civilization among uncivilized and civilized peoples, have been driven out of Catholic countries; thus the works of Christian beneficence have been weakened and circumscribed as far as possible; thus the ministers of religion have been despised and mocked, and, wherever that was possible, reduced to powerlessness and inertia; the paths to knowledge and to the teaching office have been either closed to them or rendered extremely difficult, especially by gradually removing them from the instruction and education of youth; Catholic undertakings of public utility have been thwarted; distinguished laymen who openly pro-

fess their Catholic faith have been turned into ridicule, persecuted, kept in the background as belonging to an inferior and outcast class, until the coming of the day, which is being hastened by ever more iniquitous laws, when they are to be utterly ostracized from public affairs.

“And the authors of this war, cunning and pitiless as it is, boast that they are waging it through love of liberty, civilization, and progress, and, were you to believe them, through a spirit of patriotism—in this lie, too, resembling their father, who ‘was a murderer from the beginning,’ and ‘when he speaketh a lie, he speaketh of his own, for he is a liar’ (John viii. 44), and raging with hate insatiable against God and the human race. Brazen-faced men these, seeking to create confusion by their words and to lay snares for the ears of the simple. No, it is not patriotism, or zealous care for the people, or any other noble aim, or desire to promote good of any kind, that incites them to this bitter war, but blind hatred which feeds their mad plan to weaken the Church and exclude her from social life, which makes them proclaim her as dead, while they never cease to attack her—nay, after having despoiled her of all liberty, they do not hesitate in their brazen folly to taunt her with her powerlessness to do anything for the benefit of mankind or human government. From the same hate spring the cunning misrepresentations or the utter silence concerning the most manifest services of the Church and the Apostolic See, when they do not make of our services a cause of suspicion, which with wily art they insinuate into the ears and the minds of the masses, spying and travestying everything said or done by the Church as though it concealed some impending danger for society, whereas the plain truth is that it is mainly from Christ through the Church that the progress of real liberty and the purest civilization has been derived.

x

"Concerning this war from outside, waged by the enemy without, 'by which the Church is seen to be assailed on all sides, now in serried and open battle, now by cunning and by wily plots,' we have frequently warned your vigilance, venerable brethren, and especially in the allocution we delivered in the consistory of December 16, 1907.

"But with no less severity and sorrow have we been obliged to denounce and to put down another species of war, intestine and domestic, and all the more disastrous the more hidden it is. Waged by unnatural children, nestling in the very bosom of the Church in order to rend it in silence, this war aims more directly at the very root and the soul of the Church. They are trying to corrupt the springs of Christian life and teaching, to scatter the sacred deposit of the faith, to overthrow the foundations of the divine constitution by their contempt for all authority, pontifical as well as episcopal, to put a new form on the Church, new laws, new principles, according to the tenets of monstrous systems; in short, to deface all the beauty of the Spouse of Christ for the empty glamour of a new culture, falsely called science, against which the Apostle frequently puts us on our guard: 'Beware lest any man cheat you by philosophy and vain deceit, according to the traditions of men, according to the elements of the world, and not according to Christ' (Coloss. ii. 8).

"By this figment of false philosophy and this shallow and fallacious erudition, joined with a most audacious system of criticism, some have been seduced and 'become vain in their thoughts' (Rom. i. 21); 'having rejected good conscience, they have made shipwreck concerning the faith' (1 Tim. i. 19); they are being tossed about miserably on the waves of doubt, knowing not themselves at what port they must land. Others, wasting both time and study, lose themselves in the

investigation of abstruse trifling, and thus grow estranged from the study of divine things and of the real springs of doctrine. This hotbed of error and perdition (which has come to be known commonly as Modernism from its craving for unhealthy novelty), although denounced several times and unmasked by the very excesses of its adepts, continues to be a most grave and deep evil. It lurks like poison in the vitals of modern society, estranged as this is from God and his Church, and it is especially eating its way like a cancer among the young generations, which are naturally the most inexperienced and heedless.

"It is not the result of solid study and true knowledge, for there can be no real conflict between reason and faith (Concil. Vatic., Constit. Dei filius, capo 4). But it is the result of intellectual pride and of the pestiferous atmosphere that prevails of ignorance or confused knowledge of the things of religion, united with the stupid presumption of speaking about and discussing them. And this deadly infection is further fomented by a spirit of incredulity and of rebellion against God, so that those who are seized by the blind frenzy for novelty consider that they are all-sufficient for themselves, and that they are at liberty to throw off either openly or by subterfuge the entire yoke of divine authority, fashioning for themselves according to their own caprice a vague, naturalistic, individual religiosity, borrowing the name and some semblance of Christianity, but with none of its life and truth. . . ."

In July, 1909, following the execution of Ferrer, there were dreadful anti-clerical riots in Barcelona. It was like the Paris Commune in the violence of the outbreak. The active disorders began July 26. Churches and convents were attacked and plundered July 27, and many of them burned. Church schools were attacked. In three days one hundred

and two persons were killed and three hundred and twelve wounded. Clergymen and nuns were murdered. Even bodies of nuns in the cemeteries were exhumed and burned in bonfires. Many educational institutions were destroyed, so that three thousand children were left without schools, which the city must supply.

George Tyrrell, the English Jesuit, died in July. He had been one of the most pronounced opponents of the pope's encyclical on Modernism and was excommunicated.

The pope issued a letter to the French pilgrims on November 18, 1909, rebuking the governmental authorities in France for their hostility to the Church, mentioning the fining of Cardinal Andrien and the management of schools by the government. His Holiness said that the aim of the French government was to undermine Christianity and that the proposed State monopoly of education tended towards its effacement in the schools. Upon this many children were taken from the State schools in France.

The First Plenary Council of Canada, known as the First Plenary Council of Quebec, ended on All Saints' Day after a session of over six weeks. It was presided over by His Excellency Monsignor Sbarretti, papal delegate.

The Vatican Biblical Commission presented a report confirming the papal opposition to and condemnation of Modernism, and forbidding anything but a literal construction of the Scriptures.

The last decrees relating to the beatification of Joan of Arc were read on January 24, 1909, a great number of Frenchmen being present. After a process of thirty-three years Joan of Arc was beatified. The beatification was solemnized in April.

The Eucharistic Congress of 1909 was held at Cologne. Cardinal Vannutelli, the pontifical legate, presided, and

made an elaborate report of the proceedings to the Holy Father. The pope was greatly pleased at the remarkable brilliancy of the Cologne Congress.

The German-American Catholic Congress in the United States closed August 25, 1910. Mission work was discussed and socialism was rebuked.

The golden jubilee of the Paulist Fathers was celebrated in New York, Washington, Chicago, San Francisco, Winchester, Tennessee, and Austin, Texas. The mother house is in New York, in which city the ceremonies, from January 24 to February 2, 1910, were especially interesting, there being present Cardinal Gibbons, Archbishop Farley, Bishops Hickey of Rochester, O'Donnell of Brooklyn, O'Connor of Newark, and Cusack of New York. The New York celebration closed with a mass-meeting for the Catholic laity, February 2, at Carnegie Hall.

The encyclical on the tercentenary of the canonization of Saint Charles Borromeo was issued May 26, 1910. In this encyclical Pius X says:

"What the Divine Word time and again records in the Sacred Scriptures, that the just man shall live in eternal memory of praise and that he speaks even when dead, is specially verified by the voice and the continued work of the Church. For she, mother and nurse of sanctity that she is, ever rejuvenated and rendered fruitful by the breath of 'the Holy Spirit who dwells within us,' as she alone generates, nourishes, and brings up within her bosom the most noble family of the just, so, too, she is the most solicitous, by an instinct as it were of maternal love, in preserving their memory and in stimulating love for them. And from this remembrance she derives a comfort that is almost divine and that draws her eyes from the miseries of this mortal pilgrimage to see in the saints 'her joy and her crown,' to recognize in

them the sublime image of her heavenly Spouse, and to inculcate upon her children with new evidence the old truth: 'To them that love God all things work together unto good, to such as according to his purpose are called to be saints.' And their glorious works are not only a comfort to the memory, but a light for imitation and a strong incentive to virtue through that unanimous echo of the saints which responds to the voice of Paul: 'Be ye followers of me as I also am of Christ.'

"For these reasons, venerable brethren, when we, immediately on our elevation to the supreme pontificate, made known our intention of working constantly that 'all things might be restored in Christ,' in our first encyclical letter, we studied earnestly to make all turn their eyes with us to Jesus, 'the apostle and pontiff of our confession, the author and finisher of our faith.' But since our weakness is such that we are apt to be confounded by the greatness of such an Exemplar, we had, through the kindness of Divine Providence, another model to propose, one who, while being as close to Christ as it is possible for human nature to reach, is better adapted to our weakness, namely, the Ever-Blessed Virgin, the August Mother of God. Moreover, availing ourself of various occasions to revive the memory of the saints, we have held up for universal admiration those faithful servants and ministers in the house of God, and each in his proper degree those friends of his and members of his household, 'who by faith conquered kingdoms, wrought justice, obtained promises,' that we might be urged on by their example 'that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive; but doing the truth in charity, we may in all things grow up in Him who is the head, even Christ.'

"This most lofty design of Divine Providence we showed forth as realized in the highest degree in three personages who flourished as great doctors and pastors at periods far apart, but each period almost equally calamitous for the Church: Gregory the Great, John Chrysostom, and Anselm of Aosta, whose solemn centenaries have fallen in these latter years. Thus more especially in the two encyclical letters given on March 12, 1904, and on April 21, 1909, we expounded those points of doctrine and precepts of Christian life which seemed to us to be suitable for our own times, and which are to be found in the example and teaching of these saints.

"And since we are persuaded that the illustrious examples set by the soldiers of Christ are far better calculated to stir and draw souls than words or deep treatises, we now gladly avail ourself of another happy opportunity which is presented to us to commend the most useful lessons to be drawn from another holy pastor raised up by God in times nearer to our own and amid tempests almost identical with those through which we are passing, that cardinal of Holy Roman Church and Archbishop of Milan, Charles Borromeo, by Paul V of holy memory numbered among the saints. And not less better adapted to our purpose, for, to quote the words of our predecessor, 'the Lord, who alone works great wonders, has done magnificent things with us in these latter times and in his wonderful dispensation. He has erected a great luminary above the apostolic rock, by choosing Charles from the bosom of the Most Holy Roman Church to be a faithful priest, a good servant, a model for the flock and model for pastors; who, lighting up the whole Church with the varied brilliancy of his holy works, shines out before priests and people as an Abel in innocence, an Enoch in purity, a Jacob in bearing labors, a Moses in meekness, an Elias in burning

zeal; who shows forth in himself for our imitation the authority of a Jeremias amid an abundance of luxuries, the humility of a Martin in its highest grade, the pastoral solicitude of a Gregory, the liberty of an Ambrose, the charity of a Paulinus; who, in fine, gives us to see with our eyes and to touch with our hands a man who, while the world smiles with all its blandishments upon him, lives crucified to the world, lives of the spirit, trampling earthly things underfoot, seeking continuously the things of heaven, and that not merely because by his office occupying the place of an angel, but because he strove on earth to think the thoughts and do the works of the life of the angels.' . . .

"Many an example of this fortitude is given us by bishops who, in evil days for the Church, vying with the zeal of Charles, realize the words of the Divine Master: 'The good shepherd gives his life for his sheep.' They are led to sacrifice themselves for the good, influenced not by ambition for glory or by party spirit or by the stimulus of any private interest, but by that 'charity which never faileth.' Kindled by this flame, which escapes profane eyes, Borromeo, after having exposed his life in attending the victims of the plague, did not confine himself to affording aid against present evils, but turned his solicitude to those which the future might have in store: 'It is altogether reasonable that just as an excellent father who loves his children with a single-hearted affection provides for their future as well as their present, by preparing for them what is necessary for their lives, so we, moved by the duty of paternal love, are making provision with all foresight for the faithful of our province and are preparing for the future those aids which we have known by experience during the time of the plague to be salutary.'

"The same designs and plans of affectionate forethought,

venerable brethren, find a practical application in that Catholic action which we have frequently recommended. To take part in this most noble apostolate, which embraces all the works of mercy that are to be rewarded with the eternal kingdom, the élite are called. But when they assume this burden they must be ready and fit to make a complete sacrifice of themselves and all things belonging to them for the good cause, to bear envy, contradiction, and even the hatred of many who will repay their benefits with ingratitude, to labor like 'good soldiers of Christ.' . . . A conflict, assuredly, of great difficulty, but one that is most efficacious for the well-being of civil society even though complete victory be slow in coming.

"In this respect, too, it is given to us to admire the splendid example set by Saint Charles and to derive from it, each according to his own condition, matter for imitation and comfort. For although his singular virtue, his marvellous activity, and his abundant charity made him worthy of so much respect, yet even he was not exempt from the law: 'All that will live godly in Christ Jesus shall suffer persecution.' Thus the very fact that he led a very austere life, that he always stood up for righteousness and honesty, that he was an incorruptible defender of law and justice, brought upon him the hostility of powerful men and the trickeries of diplomats, caused him later to be distrusted by the nobility, the clergy, and the people, and eventually drew upon him the deadly hatred of the wicked, so that his very life was sought. Yet, though of a mild and gentle disposition, he held out against all this with invincible courage.

"Never did he yield in anything that would be hurtful to faith and morals, or in the face of claims contrary to discipline or burdensome on the faithful, even when these were made by a most powerful monarch who was also a Catholic.

Mindful of the words of Christ, 'Give unto Cæsar the things that are Cæsar's, and to God the things that are God's,' and of the declaration of the apostles, 'It is better to obey God rather than men,' he became a supreme benefactor not only of the cause of religion, but of civil society itself, which, paying the penalty of its foolish prudence and almost overwhelmed by the storms of sedition which itself had raised, was rushing upon certain destruction.

"The same praise and gratitude will be due to the Catholics of our time and to their courageous leaders the bishops, when they never fail in any of the duties of good citizens, either when it is a question of showing loyalty and respect to 'wicked rulers' when these command what is just, or resisting their commands when they are iniquitous, holding themselves equally aloof from the froward rebellion of those who have recourse to sedition and tumult and from the servile abjection of those who receive as sacred laws the manifestly impious statutes of perverse men who under the lying name of liberty subvert all things and impose on those subject to them the harshest kind of tyranny.

"This is happening in the sight of the whole world and in the full light of modern civilization, in some nations especially where 'the powers of darkness' seem to have taken up their headquarters. Under this domineering tyranny all the rights of the children of the Church are being trampled upon, and the hearts of those in power have become closed to all those sentiments of generosity, courtesy, and faith which for so long shone forth in their forefathers who gloried in the name of Christians. But it is evident that where hatred of God and of the Church exists everything goes backward precipitously towards the barbarism of ancient liberty, or rather towards that most cruel yoke from which only the family of Christ and the education introduced by it has freed us. Bor-

romeo expressed the same thought when he said: 'It is a certain and well-recognized fact that by no other crime is God more gravely offended, by none provoked to greater wrath, than by the vice of heresy, and that nothing contributes more to the ruin of provinces and kingdoms than this frightful pest.' Yet as far more deadly must be regarded the modern conspiracy to tear Christian nations from the bosom of the Church, as we have already said.

"For the enemies of the Church, although in utter discord of thought and will among themselves, which is the sure mark of error, are at one only in their obstinate assaults upon truth and justice; and as the Church is the guardian and defender of both of those, against the Church alone they close up their ranks for a united attack. And although they are wont to proclaim their impartiality and to assert that they are promoting the cause of peace, in reality by their mild words and their avowed intentions they are only laying snares to add insult to injury, treason to violence. A new species of war is, therefore, now being waged against Christianity and one far more dangerous than those conflicts of other times in which Borromeo won so much glory.

"But taking example and instruction from him, we shall be animated to battle vigorously for those lofty interests upon which depends the salvation of the individual and of society, for faith and religion and the inviolability of public right; we shall fight, it is true, under the spur of a bitter necessity, but at the same time cheered by the fair hope that the omnipotence of God will speed the victory for those who fight so glorious a battle—a hope which gathers greater strength from the powerful efficacy, persisting down to our own days, of the work done by Saint Charles both in humbling pride and in strengthening the resolution to restore all things in Christ.

"And now, venerable brethren, we may conclude in the words with which our predecessor, Paul V, already several times mentioned, concluded the letters decreeing the supreme honors to Charles: 'It is right, meanwhile, that we render glory and honor and blessing to Him who lives through all ages, who blessed our fellow-servant with all spiritual benediction to make him holy and spotless in his sight. And the Lord having given him to us a star shining in this night of sin and of our tribulation, let us have recourse to the divine clemency, supplicating by mouth and deed that Charles, who loved the Church so ardently and helped her so greatly by his merits and example, may now assist her by his patronage, and in the day of wrath make peace for us through Christ our Lord.'

"To this prayer be added for the fulfilment of all hopes the token of the apostolic benediction which with warm affection we impart to you, venerable brethren, and to the clergy and people of each one of you."

Efforts were begun in January, 1910, in England, to change the wording of the coronation oath, of which in its outrageous reference to Roman Catholicism most Englishmen are ashamed. In July the second reading of the bill to change the royal oath was carried by a vote of 342 to 41, a blow to Protestant bigotry.

The twenty-first International Eucharistic Congress was held in Montreal from September 5 to September 11. Pius X appointed Cardinal Vincenzo Vannutelli to represent the Vatican, while the English hierarchy was represented by the Most Reverend Francis Bourne, D.D. Among those present were Cardinal Gibbons, Cardinal Logue, Archbishops Farley, Glennon, Ryan, Moeller, Blenk, Ireland, Keane, and Riordan. On Sunday afternoon sixty thousand men marched in procession, followed by the cardinal legate carrying the Sacred Host. And a touching feature of the occasion was a

procession of thirty thousand Catholic children, dressed in white. His Grace Archbishop Paul Bruchesi of Montreal secured the congress for his city.

In September Pius X issued a letter to the cardinals, archbishops, and bishops of France, criticising *Le Sillon* (The Furrow), started for the instruction and improvement of the laboring classes by Marc Sangnier. It developed erroneous tendencies and departed from Catholic doctrine, and was thus rebuked but not dissolved. Rules were given for its future guidance, and especially were its members commanded to work under the direction of their bishops. To all of this the founder promptly and becomingly acquiesced and submitted.

The consecration of Saint Patrick's Cathedral by Archbishop Farley was the occasion for much rejoicing in New York City, October 5, 1910. Many dignitaries were present, including the papal legate, Cardinal Vannutelli, protector of the Carmelite Order, Cardinal Gibbons, and Cardinal Logue.

Saint Patrick's Cathedral took half a century to build and cost four million dollars. New York is now the strongest Catholic city in the world, and the United States is the fourth Catholic power, being surpassed only by France, Austria, and Italy. This is owing to the vast immigration from Catholic countries.

In the United States Catholic schools and colleges are growing apace. In the Middle West there are secondary schools and colleges in Detroit, Chicago, Cincinnati, Toledo, and Cleveland; universities in St. Louis, Notre Dame, Omaha, and Milwaukee, and boarding colleges in St. Mary's, Kansas, and Prairie du Chien, Wisconsin.

The year 1910 beheld the millennium of the Benedictine abbey and congregation of Cluny, founded in 910 by William the Pious, Duke of Aquitaine.

In October a tendency was shown by the new republic in

Portugal to oppose the Catholic Church. Separation between Church and State seemed inevitable, the religious orders having been summarily suppressed. The Vatican thereupon severed diplomatic relations with Lisbon.

It was announced in January, 1910, that in February the Congregation of Rites would begin the ecclesiastical process for the canonization of Joan of Arc, two miracles having been wrought by her intercession since her beatification. It is hoped that the canonization will take place in 1913.

The visit to the Vatican in March of the German Imperial Chancellor Herr von Bethmann-Hollweg, the successor of Prince Bülow, gave that statesman an opportunity to discuss with the pope the affairs of the Catholic Church in Germany. The German Catholics were much pleased that the Imperial Chancellor, the conductor of German and Prussian foreign policy, had done reverence to the supreme head of the Catholic Church, hoping that this will strengthen the good relations between the Vatican and Berlin.

The attention of the whole world in the spring of 1910 was called to the episode of the contemplated visit to the pope by former President Theodore Roosevelt. Nothing was more natural than the desire of Mr. Roosevelt to meet His Holiness, and, save for unavoidable contingencies, he would have been gladly received, for it is known that the pontiff holds in high regard the United States of America, where the Holy Church is so flourishing. The attitude of the Methodists in Rome, waging, as they long have done, a war of vilification, falsehood, and misrepresentation against the Catholic Church, made it absolutely inevitable that His Holiness should turn his back upon any one who consorted with them or gave them the compliment of official or friendly recognition. This is in accordance with the customs of court etiquette.

Former President Roosevelt had applied for a presentation to the pope from Gondokoro. Bishop Kennedy, rector of the American College, stated that an audience would be granted on April 8. The rector added that he hoped nothing would arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible. In answer to this Mr. Roosevelt telegraphed from Cairo to the American ambassador at Rome: "Must decline to make any stipulation or submit to any conditions which in any way would limit my freedom of conduct."

On receiving from the rector, Bishop Kennedy, a reply that the audience could be granted only on the understanding previously expressed, Mr. Roosevelt again telegraphed, saying, "The proposed presentation is of course now impossible."

In giving his views on the incident Archbishop Ireland concluded that Cardinal Merry del Val, guided by his knowledge of local circumstances, would take no risk, as the honor of the Holy See must be safeguarded.

In reviewing the recent attacks on the Church it will be found that as far back as January, 1902, in an effort made to suppress the French embassy at the Vatican, the present war against the Church began.

In October, 1902, M. Ernest Roche brought forward a project for a law separating Church and State. M. Combes was already waging war on the congregations. Then the question of "naming the bishops" was brutally handled by M. Combes. A commission on a separation of Church and State adopted, June 16, 1903, a resolution looking towards dropping the Concordat and towards proceeding to a separation of Church and State, the vote being 17 to 16. Combes again attacked the Church, saying that he was protecting the republic against clerical reaction.

The pope protested, March, 1904, against the attitude of the French government concerning religious education, at which M. Delcassé made many explanations and exclamations. And then President Loubet, visiting Rome, ignored the pope. The protest of the Vatican was sent to the French government and to all the other powers where there are papal nuncios. The French ambassador was forthwith recalled from the Vatican, the allegation being that he was "on furlough," but in June, 1904, it was announced that the ambassador would not return to the Vatican.

The Bishop of Laval and the Bishop of Dijon were summoned to Rome by Pius X. This was held by the French government to be a violation by the Vatican of the terms of the Concordat, as the French government had not been consulted in the removal to Rome of these bishops. M. Combes made this the ground for a complete rupture of diplomatic relations with the Vatican.

The two bishops went to Rome and later lived in retirement. Their salaries were suppressed by the government of France. The papal nuncio was forced from Paris, and November 26, 1904, the credit for the embassy at the Vatican was stricken from the French budget. So much for the diplomatic relations.

The story of the separation of Church and State is a long one. After Combes, a project of law to establish the separation was presented under the Rouvier ministry, and the law was reported to the Chamber of Deputies March, 1905. The bill was passed by the Deputies and ratified with one change by the Senate in haste before the parliamentary elections of May, 1906.

In the consistory of December 11, 1905, the pope in an allocution protested against the Law of Separation. A commission was appointed by the government of France to apply the

law. Inventories were ordered, and priests were requested to open the tabernacles for the inspection of the agents. The inventories began in January, 1906. There were many fights and disturbances, the people desiring to protect the Church.

M. Rouvier went out of office, and M. Sarrien formed a ministry whose strongest man was M. Clemenceau, and under Clemenceau and Briand the war on the Church continued.

His Holiness Pius X was aggrieved and affronted by the scandalous attack of the Jewish mayor of Rome at the fortieth anniversary of the fall of the temporal power. The mayor of Rome deliberately insulted the pope and the Catholic Church. The secretary of state, Cardinal Merry del Val, brought this to the attention of the diplomatic corps accredited to the Vatican in a protest to the different powers, and the whole question of the temporal power is to be considered. For it must be remembered that the Holy Father is still a temporal sovereign, being so esteemed by nearly the whole world.

At the Vatican Austria is represented by an ambassador and minister plenipotentiary of the first rank, and Prussia and Russia have at the court of Pius X envoys and ministers plenipotentiary, while Argentina, Brazil, Bolivia, Chile, Colombia, Costa Rica, Santo Domingo, Ecuador, Haiti, Honduras, Monaco, Nicaragua, Peru, Paraguay, Turkey, and Venezuela are also represented by envoys and ministers plenipotentiary; Spain, owing to somewhat strained relations with the Vatican, is not represented at present, and Portugal, since the establishment of the new Portuguese Republic, has likewise been dropped from the list.

The Vatican press issued in 1910 a little volume giving an account of the money received by the Vatican Earthquake Relief Fund. The Hospital of Santa Marta, within four days after the arrival in Rome of the news of the earthquake,

was ready with 600 beds, and two days later 156 people were received, 38 of whom were injured. From that date to the following August 252 men and women were treated in this hospital at a cost of \$12,000, the pope having paid for the fitting up of the building. Each of the refugees who desired it received, on leaving the hospital, a sum of money for railway fare and future expenses. The total sum of the pope's fund up to December 15, 1909, amounted to \$1,370,000. The sum of \$200,000 was devoted to the care of orphans, \$170,000 was sent to the bishops of Calabria and Sicily for immediate use, and \$180,000 was employed in building wooden churches, schools, and orphan asylums in the Messina and Reggio dioceses.

Dom Manuel II, King of Portugal, having been dethroned in October, Senhor Joaquim Theophile Braga became provisional president of the new Portuguese Republic. Pius X sent to the mother queen a telegram of sympathy upon the dethronement of her son.

No sooner was Senhor Braga seated in the presidency of Portugal than he began his anti-clerical war. Soldiery took possession of the monasteries. The papal nuncio escaped into Spain. Cardinal Joseph Sebastian Nette, the Patriarch of Lisbon, was imprisoned but soon released. The Concordat was abrogated, and the Portuguese Republic is an avowed enemy of the Holy Catholic Church.

The Junta Catolica organized demonstrations in three hundred towns and villages in Spain on October 2, to protest against the anti-Catholic policy of the present government, contrary to the wishes of the bishops.

The three distinguishing traits of Pius X may be said to be those of apostle, executive, and reformer, for, as an apostle, he represents the spirit of peaceful conquest, gentleness, and disinterestedness; as executive, he realizes the great ideas of Leo XIII; as reformer, he has added to them.

Upon him has been bestowed the power to accomplish his mission. He has gone through the entire ecclesiastical career as vicar, curate, bishop, patriarch, then supreme head. His life has been one of fine, severe unity, devoid of accidents and selfish thoughts, devoted entirely to the highest and most universal interests, and intensely active, for his writings are acts in themselves. The life of Pope Pius X may be summed up in the three words—priest, scholar, and pastor.

But the man himself has never changed—what he is before the world, that he is in his daily life. He seems to do naturally what duty orders him to do, and to enjoy the doing. His faith is that of a little child, so perfect and humble is it. No knowledge of human corruption has wrought a change, and it is from this simple faith and purity that arises that serene happiness and smiling good nature which is always his. He himself calls it “the spirit of childhood mixed with sweet irony.” Intrigue would necessarily be foreign to a nature so frank as his; he proceeds in all things, and recommends proceeding, even in piety, “precisely, squarely, and simply.” His path through life is straight and clear; he is all love and charity, and ambiguous actions and equivocal reasonings are distasteful to him.

The sufferings of the poor make the theme of many of his sermons; he makes them great in the kingdom of heaven in order to force the great of the earth, through justice, to deserve their intercession.

While never treating any one harshly, he has not descended to flattery. What is most admirable in him is that calm power of will that directs the soul at each moment and, without effort, makes it equal to every task. It holds the senses in check; it subdues the imagination and keeps it within the bounds of truth, reason, and faith.

His complete mastery of self gives deliberation of action. He avoids all restlessness and confusion, which might inter-

fere with clear thought. Never overcome or bothered, he goes along always as if he had but one thing to do, however unimportant it may be. He was made for action; he loves it as being the aim of his life, that very life itself. His own life is all activity. No one lives more within himself than he, but at the same time no one is more active. Love and obedience, as much as his own strong nature, urge him to his work. A man of enterprise, he esteems nothing so much as power of decision. He takes his stand resolutely, and having taken it, holds it. He goes straight to the point and to the end, avoiding all indecisions, scruples, and cavilling. The sense of equality and impartiality, self-mastery, gentleness, charity, joy—all have come to him through his perfect faith.

At the very outset of the pontifical career of Pius X he declared to his associates as well as to the whole Church his firm determination to continue the policy of Leo XIII. This declaration was the natural result of the sense of continuity in which lies his gift for administration. As apostle and executive he intended to be the true successor of Leo XIII, for all that his master did was dear to him, and he considered himself blessed in having such an example to follow. Pius X will add to the greatness of that example, for he has the gifts and the potentialities of the reformer—not the reformer who overthrows tradition and tries to create a new world, not the reformer who seeks applause by hunting chimerical abuses, nor yet the reformer who reprimands, condemns, and destroys; but the patient, skilful reformer whose ideal is the establishment of new relations between eternal truths and the needs of the day. To renovate methods in accordance with new necessities, to proportion and adjust these methods to the conditions of progress, is the ideal of Pius X.

One of his first reforms was the introduction of the Gregorian chant in all its austere and stately purity. The second dealt with the revision of the catechism. This had been a plan of Leo XIII, but its full and complete development was left to his successor. The revision of the catechism will accomplish a reform of the manual: catechism and manual must adjust themselves to new themes and conditions. In this Pius X was but continuing the labors of his patriarchate.

The pope's manner at the Vatican, his hospitality, his simplicity, his geniality, his keen sense of humor, were auguries and foreshadows of another reform: that of the Roman court. Under ordinary circumstances this reform would already to-day have been an accomplished fact, but the installation of a monarchy and a hostile power at the gates of the Vatican retarded the work of adaptation and regeneration. Notwithstanding this, Leo XIII, whose broad mind embraced every interest, outlined a plan which came quite within the measure of possibilities. Pius X will carry out this plan if power and zeal can do so. Independent in mind and character; subordinate to no school or party; free even from friendship's ties—a sacrifice he made for the universal interests, as was seen soon after the Congress of Bologna; taking no council but from his own conscience and the greatness of the pontificate, Pius X will never entangle himself in contradiction or the responsibility for persons. To this he joins the most personal and entirely responsible labor. He studies slowly and with a mind entirely free. If it be true that in direct proportion to the force exerted is evoked the influence of a man, then it is equally true that he is a great man and his works are greater still.

Pius X is true to his vows. He is keeping the faith. He is the shepherd of his flock, and his flock is the Catholic

world. The great bishop, the overseer of souls! Yes, the great world, with its hoping, grieving, toiling, wistful millions, the great world is his diocese—we may say his parish. For there is no tiny hamlet, no little village, scorched by tropic suns or shivering under icy blasts of arctic desolation, the humblest dweller in which may not appeal directly to the pope. What loving-kindness did His Holiness show one day when, brushing aside all pomp and circumstance of courts, he consented to confess three fellow-townfolk from his beloved Riese!

He is the ever-watchful and alert custodian of the chalice of the Holy Word. In vain have the cohorts of audacious and sacrilegious Modernism sought to assail Scripture and dogma. How futile against his serene and majestic exegesis, his scathing rebuke, his masterly and overwhelming logic, have been the efforts of pseudo-criticism, elated by its own applause, fatuously following false lights, hastening to its own destruction!

General of an army, he looks well to its discipline. Within the ranks there must be no disorder, no flinching from duty, no neglect of commands, no substitution of individual plans or movements. All must work in unison and harmony under the supreme head. And so from the point of view of internal economy the Catholic Church is, as it ever shall be, the grandest organization known to history.

The symbolic cross is formed of the four Latin words, "Rex, Lex, Dux, Lux." So does our great bishop, our holy pontiff, Pius X, grandly strive to keep us nearer to our King, our Law, our Leader, our Light, the blessed Lord Jesus. Nobly and well has he lived up to his chosen legend: "Instaurare omnia in Christo."

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